

Jamaica Congregational Churches

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A HISTORY AND MEMORIAL

1901.

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Rev. W. J. Alcott,  
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21<sup>st</sup> Aug: 1905.







JAMAICA CONGREGATIONAL CHURCHES





GROUP OF PASTORS.

Rev. C. A. Wooley,  
Rev. W. B. Esson,

Rev. G. Bailey,  
Rev. A. Eastwood.

Rev. W. Priestal,  
Rev. J. Watson.



JAMAICA  
CONGREGATIONAL CHURCHES

A History and Memorial

1901

GUILDFORD

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## P R E F A C E.

THE publication of this little book is part of a scheme of the Jamaica Congregational Union for the celebration of the opening of the Twentieth Century. Our Jamaica churches have always manifested an interest in their own history, and have held in affectionate memory those who have laboured in the Gospel amongst them. Many of these memories are, however, fading by the lapse of time, and from the fact that few remain with us whose connection with the mission covers the sixty-six years of its existence.

Records are scanty, and traditions are becoming indistinct and doubtful. One of the objects in view in the preparation of this volume has been, therefore, to gather, sift, and make permanently accessible the main facts of the history of the mission, and of the several churches founded by it.

The facts for the historical sketches of the churches have been supplied for the most part by the present pastors, but valuable aid has also been rendered by the Rev. T. H. Clark, London, who furnished a sketch of each station from records in his possession, by which information from other sources has been confirmed or supplemented.

The other contributed papers are meant to show

the methods by which our churches have carried on their work, and the evangelical spirit in which they have been taught. This section was to have included a paper on the social and industrial progress made since the passing of the Emancipation Act; and a brief treatment of this subject would have made the volume more complete. In this we have been disappointed. To readers who are interested in this subject we commend Mr. W. P. Livingstone's recently published work, "Black Jamaica," in which it is very fully and fairly dealt with:

It was part of the original plan to print the names of all church members who were in good standing at the commencement of the new century. The difficulties, however, of making a list on a uniform principle were felt to be great; particularly so at a time of exceptional financial depression and poverty, and, therefore, the idea was reluctantly abandoned.

The book is published by the Jamaica Union, mainly for the benefit of its own churches, but it is also hoped the work may not be without interest to many friends in the Congregational churches in England, which our Jamaica churches claim as their parent body.

JAS. WATSON }  
C. A. WOKEY } Editors.

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CHURCHES OF THE JAMAICA CONGREGATIONAL UNION,  
WITH THEIR MEMBERSHIP AND PASTORS, AT  
THE OPENING OF THE TWENTIETH CENTURY.

<i>Church.</i>	<i>Membership.</i>	<i>Pastor.</i>
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OFFICERS OF THE UNION FOR 1901.

*Chairman* : Rev. G. H. LEA.

*Secretary and Treasurer* : Rev. JAMES WATSON.



## GENERAL HISTORICAL SURVEY.

BY THE REV. JAMES WATSON.

THE LONDON MISSIONARY SOCIETY.

THE history of the Congregational churches in Jamaica extends over a period of sixty-seven years. None of the first missionaries and very few of the foundation church members now remain with us. Records of the early days of the mission are few, and traditions are gradually fading as the old people one after another enter into the "rest that remaineth." It is, therefore, deemed necessary to put on record in a permanent form some of the things our Jamaica churches should know and remember concerning their own origin and history. The present is also felt to be a suitable time for making such a record, the close of the Century forming a natural historical dividing line.

The London Missionary Society, to whose zealous and faithful missionaries the Jamaica Congregational Churches owe their origin, is one of the great missionary agencies to which the wonderful religious revival that swept over England, America, and the

Continent of Europe a century ago gave birth. The earnest evangelistic spirit which was awakened in various Christian communities made them realize their responsibility to send the Gospel to the heathen. The London Missionary Society—at first called “the Missionary Society”—was founded in 1795 on an undenominational basis, and was the missionary agency of several Evangelical denominations. The fundamental principle laid down at the formation of the Society, and upon which it still carries on its operations, is expressed as follows : “As the union of Christians of various denominations in carrying on this great work is a most desirable object, so, to prevent if possible any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of Church government as to them shall appear most agreeable to the Word of God.”

The founders believed that only by a general union of all denominations could a broad enough basis be laid for the work of foreign missions. Time, however, brought many changes. Other societies were formed, and called by the names of the cities where they had their headquarters. There

were the Glasgow Missionary Society, the Edinburgh Missionary Society, and so on. The existence of these led the Missionary Society to define itself more distinctly, and it was, therefore, called the London Missionary Society. Soon the various denominations began to organize their foreign mission work on denominational lines, and to carry it on as a branch of their Church work. As the Congregationalists did not follow this course, the London Missionary Society came to depend mainly upon that denomination for support, and the Society came to be regarded as the agency through which the Congregational churches did their foreign mission-work. But the undenominational principle on which the Society was founded still stands, and still governs the policy of the Society in its various mission-fields.

The Society has now extensive missions in the midst of nearly all the great heathen populations of the world. There are 77 missionaries in China, 102 in India, 32 in Madagascar, 28 in Africa, and 32 in the South Seas. Many of these are medical missionaries, and many are lady missionaries, most of whom are labouring in the Zenana missions of India. These devoted servants of Christ are assisted in the lands where they labour by no less than 890 native ordained missionaries and 2,967 native preachers. This wonderful upraising of consecrated native Christian agents in the mission-fields is one of the many ways by which God has set His seal to the labours of the missionaries of the Society. The fields that have in the most marked manner received this evidence of the Divine blessing are the South

Seas and Madagascar, where hundreds of native pastors and teachers have proved themselves not only faithful guides and teachers in times of peace, but have shown themselves Christian heroes and martyrs in times of persecution and danger.

Our parent Society has also been greatly honoured by the large share it has had in pioneer missionary work. It sent the first Protestant missionary to China, Robert Morrison, a man who, by his patient and long-continued work at the Chinese language, laid the foundations on which all subsequent workers among China's millions have built. The travels of James Gilmour in Mongolia opened up that part of Northern China to missionary enterprise. The pioneers to South and Central Africa were Vanderkemp, Moffat and Livingstone, all missionaries of the London Missionary Society. The first ship that ever ploughed the seas wholly devoted to missionary purposes was the *Duff*, owned by the London Missionary Society, and it has been followed by quite a little fleet of missionary ships. The Society has also succeeded in rallying to its standard a large number of the most devoted and distinguished missionaries the Century has produced. Perhaps no other missionary society has had as large a number of missionaries who have gained by their services a world-wide reputation. The names of Moffat and Livingstone of Africa, Morrison, Gilmour, and Griffith John of China, Williams of Erromanga, and Lawes and Chalmers\* of New Guinea, not to

\* Since the above was written news has been received that the Rev. James Chalmers and his colleague, the Rev. Oliver F.

mention others, will always be outstanding names in the history of the Christian missions of the nineteenth century.

Although the London Missionary Society did not commence work in Jamaica until 1834, when the Emancipation Act was passed, the Society had its full share in the struggle for the freedom of the slaves. Many of our friends in Jamaica are unaware of this fact. The names of some of the noble missionaries of other denominations who fought the battle of the slaves in this island are household words, and rightly so; but the names of some of the London Missionary Society missionaries are cherished with the same affection by the freed people in other lands. In British Guiana the Society's agents were working among the slaves from 1808, and striving to secure their emancipation. The names of the Rev. John Wray and the Rev. John Smith will ever be associated with the great struggle.

Mr. Smith arrived in Demerara in 1817, and his soul was so deeply stirred at the horrible cruelties that were being carried on that he began to write to the directors in England, stating the facts with a vigour and a statesmanlike grasp that aroused widespread attention and sympathy. Few more scathing indictments of slavery have been penned than are to be found in some of those communications from Demerara in which Mr. Smith sets down the actual conditions of life in that colony. Not only did he

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Tomkins, have been murdered by savages on the Fly River,  
New Guinea.

portray the cruelty and brutality perpetrated upon the slaves, giving particular instances to prove his charges, but he also exposed and denounced the abominable licentiousness and profanity of the whites. He closed one of his letters with these words :

“ To nurture this system of slavery is a foul blot on the British character, which every lover of his country should dedicate his whole life to efface.”

The time soon came when the writer of these words was called upon to dedicate his own life to this cause. From the first he was hated by the planters and officials. The Governor threatened him as he had threatened Mr. Wray years before: “ If ever you teach a negro to read, I will banish you from the colony immediately.” He was falsely accused of instigating insurrection among the slaves. There was not a particle of proof that he had done so, but abundant proof that he had done directly the reverse. Yet the court-martial found him guilty, and on November 24, 1823, he was publicly sentenced to be hanged. This sentence was not, however, carried out. He was cast into a felon’s cell in the common gaol, where he was confined for seven weeks. The place was so unhealthy and the air so foul that he sickened and died before the efforts of friends in England could do anything for his deliverance. He died on February 6, 1824, and it has been said that “ the cause of the slaves of Demerara was, perhaps, better served by the death of this true friend of theirs than it could have been by a long life. To the success of the movement for the abolition of slavery few solitary incidents contributed more than

the suffering and death of the missionary Smith." (See Story of the L.M.S.)

Having thus helped forward the movement which culminated in the emancipation of the slaves throughout the West Indies, the L.M.S. felt itself bound to take its share in the great work of teaching and evangelizing the 800,000 of our fellow creatures who by the Act of Emancipation were about to pass from a state of bondage to one of freedom. These liberated thousands needed guides, teachers, friends, and they naturally looked to the missionary societies which had helped to secure their freedom, to help them also rightly to use that freedom. Never was there a field more ready for the Gospel seed than that furnished by these multitudes of grateful men and women as they entered on their new life of liberty. The directors promptly availed themselves of the opportunity by at once reinforcing their long-established missions in Demerara and Berbice, and by sending out a band of six missionaries with their wives to commence a new mission in Jamaica. Four of the missionaries settled on the south side of the island, namely, Messrs. Wooldridge, Hodge, Barrett, and Slatyer, who covered the ground from Kingston to Mandeville; the other two, Messrs. Vine and Alloway, took up work on the north side. Other missionaries were sent out from time to time as the field opened up, and stations were established and churches formed in the parishes of St. Andrew, Kingston, Clarendon, Manchester, Trelawney, St. Ann, and St. Thomas-in-the-East. The churches grew in number and usefulness, and in process of

time some of them were settled with their own pastors, and were to a considerable extent self-supporting. About the year 1870, the Society, feeling that its work in Jamaica was so far advanced that it was no longer a proper sphere for a Society whose sole object is "to spread the knowledge of Christ among heathen and unenlightened nations," and feeling the vast and increasing claims of the purely heathen world, determined to withdraw. The stations at the east end of the island were handed over to the Baptist and Wesleyan denominations, and support and control gradually withdrawn from the other stations.

Many who knew the field best felt that this decision was premature, and subsequent history has proved it to have been so. The churches, however, cheerfully accepted the decision of the Society, and with new energy faced the increased responsibilities.

The missionaries from the first, in the exercise of their liberty under the Society, had carried on their work and governed the churches in the Congregational way, and, therefore, when the full responsibility of self-government was laid upon them, they naturally adopted the Congregational form of Church government, and in order to secure the benefits of co-operation and a wider fellowship, a Union of the churches was formed on February 28, 1877.

#### THE CONGREGATIONAL UNION OF JAMAICA.

The ministers of the stations at the time of the formation of the Union were the Rev. T. H. Clark,

of Whitefield, Porus, who was at that time the only remaining agent of the L.M.S.; the Rev. C. A. Wookey, who had been accepted by the L.M.S. for work in India, but instead was sent to Jamaica as pastor of the church in Kingston; the Rev. B. C. Butland, of Four Paths and Brixton Hill; the Rev. A. Eastwood, of Breadnut Bottom; the Rev. A. P. Thomas, Mount Zion; the Rev. Jacob Walker, of Dry Harbour; and the Rev. W. C. Harty, of First Hill. The four brethren last named had each served the churches as teacher and catechist, and studied for the ministry under the missionaries of the Society. The above-named seven pastors and eleven delegates were present at the formation of the Union, and the first officers were the Rev. T. H. Clark, chairman; the Rev. B. C. Butland, secretary; and the Rev. C. A. Wookey, treasurer.

The objects of the Union, as set forth at its formation, and which remain unchanged, are as follows: "That while this Union distinctly recognises the independence of each church, and disclaims legislative powers, yet the objects of this Union shall be to promote fraternal intercourse among the members of the associated churches; to extend Evangelical religion and education in the island by grants in aid of establishing new stations in suitable places; to enable the members of this Union to express their sentiments as a body on political and religious questions; to promote the adoption of such plans as may be thought desirable for the advancement of the cause of God generally; and also to increase the number and efficiency of native pastors, and to assist

if necessary in meeting the expense of bringing out European ministers to occupy vacant churches."

In pursuing these objects, the Union has rendered invaluable services to the churches. Weak and isolated churches have been made to feel that they stood in helpful relation to other churches that were stronger. The aim of the Union is that the strength of the whole may be at the service of the weakest. This aim may have been imperfectly realized, but when the scattered position of the churches is taken into account, and the weakness of even the strongest pastorates in the Union is considered, it will be felt that but for the co-operation, encouragement, and help of the Union some of our churches would have succumbed to the difficulties surrounding their work. It is something to be thankful for, that, during the quarter of a century since the Union was formed, not one church or station has been closed, and not one has left the denomination. Difficulties have arisen from time to time at some of our stations, but the friendly offices of the Union have hitherto succeeded in making peace and preventing secession.

The Union has also furnished both pastors and churches with opportunities for fraternal intercourse and mutual service. Though our pastors are called to their own spheres, they have recognised the claims of every church in the Union for such occasional or special services as they are able to render. In this way every station, even the smallest and most difficult of access, has been visited and helped by nearly every pastor connected with the Union. This is one of the most practical ways by which the sense

of denominational unity is fostered, and at the same time it gives our pastors wider and more varied opportunities of serving the Master who has called them.

So strenuous have been the efforts of the churches and the Union ever since the parent Society withdrew, merely to hold their own and maintain the work left in their hands, that it is not a matter for surprise that they have not been able to do much in the way of extension. Still, it is a cause for thankfulness that some half-dozen new churches have been added to the list, some of which have broken new ground, and others have provided increased facilities for the work and worship of God which were rendered necessary by shifting of population and other changes in the districts occupied by our older churches.

The Union has also provided a platform from which the united voice of our churches could be heard from time to time on questions affecting the political, social, and religious interests of the people. And although our denomination is not large, and our membership contains few persons of influence, from the fact that our Union has been public-spirited, and has felt its responsibility as the mouth-piece of a considerable section of the God-fearing and progressive portion of the community, our churches have had their due share in bringing about changes that have made for moral, intellectual, and spiritual progress. Especially in questions dealing with elementary education the Union has taken a constant and lively interest, and has never failed to make its voice heard ; for it has felt that, next to the

preaching and teaching of the Word of God, no other work bears so directly on the advancement of the people as the education of their children.

Another important service that the Union has rendered to the churches has been in caring for them during any temporary or other vacancy in the pastorate. A church left without a pastor can always rely on getting the help of the other pastors of the Union in carrying on its work, and, in cases of permanent change, in securing a suitable pastor. This is one of the objects of the Union, and already most of our churches have been helped in this way.

For a few years after the withdrawal of the Society's help and the formation of the Union the churches struggled along bravely in their efforts towards self-support. By the year 1880, however, it was felt that, notwithstanding the undoubted earnestness and zeal of the churches in this direction, few, if any, of them could hope to be successful. The cyclone and drought of that year made the pressure acute, and appeals for help had again to be made to the L.M.S. The Society, though sympathetic, was reluctant to again assume responsibility for a sphere from which it had practically withdrawn. About this time an attempt was made to solve the financial problem, and at the same time secure other benefits to the work of God in Jamaica, by a union between the United Presbyterian and Congregational Churches in the island. Negotiations with this end in view were started between the respective missionary societies in Edinburgh and London, and also

between the two bodies in Jamaica, but they were not successful.

It was felt that the Jamaica churches had some claim upon the sympathy of the churches of the same order in England, and with a view to representing their case and eliciting such sympathy and obtaining help, the Rev. T. Jenkins of Davyton was appointed as a deputation to England, and sailed early in 1882.

The appeal met with a kind and generous reception. A joint committee was appointed by the L.M.S. and the Congregational Union of England and Wales to consider the appeal from Jamaica, together with a similar appeal from British Guiana, where the churches established by the Society were placed in similar circumstance to our own. The joint committee resolved to send a deputation to the West Indies, and appointed Alexander Hubbard, Esq., of London, representing the L.M.S., and the Rev. P. Colborne, of Norwich, representing the Congregational Union of England and Wales. The deputation arrived in Jamaica in the first week in April, 1883, and during their stay visited most of our churches and out-stations. Their visits greatly encouraged our people, and their words of exhortation, advice and good cheer are still remembered by many. The result of their report to the joint committee on their return to England was that a plan was adopted by which the L.M.S. was enabled to give substantial aid for a number of years. In addition to an annual grant of money to the Union to be expended amongst the associated churches, a

special grant was given for the repairs of the buildings at the several stations, which then were, and still are, the property of the L.M.S. The directors of the Society further undertook to select pastors in England for our vacant churches when requested by the Jamaica Union to do so. The aid thus given was not only a direct benefit to the churches, but it stimulated them to put forth renewed effort to strengthen every branch of their work. In 1884 the Rev. James Watson was selected by the L.M.S., at the request of the Jamaica Union, as pastor for Whitefield Church, Porus, which had been left vacant by the retirement of Mr. Clark in the previous year. Mr. Watson is still labouring at Porus. In 1886 the Rev. J. J. Kilpin Fletcher was in like manner secured for Davyton, Mr. Jenkins having decided not to return to Jamaica. Mr. Fletcher left Davyton and settled in the United States in 1897. In the year 1887 the Union arranged for Mr. James A. Richards, who had served as teacher and catechist at Davyton for a number of years, and was trained for the ministry under the missionaries, to settle as pastor of Wilbury in succession to the Rev. W. Cunningham, the founder and first pastor of that church. Mr. Richards was ordained at Wilbury on April 12, 1887.

In September of the same year Mr. J. H. E. Hemans and Mrs. Hemans sailed from England on their way to Central Africa, Mr. Hemans having been appointed a missionary schoolmaster in connection with the L.M.S. mission on the shores of Lake Tanganyika. Mr. Hemans from early youth

had a strong desire to go to Africa to labour for the salvation and enlightenment of his own race in its fatherland, but his way did not open until he had been trained and had served for several years as a teacher. This training and experience proved to be the best preparation for the important and successful work which, by the blessing of God, Mr. and Mrs. Hemans have done in Africa. Mr. Hemans was brought up in connection with Davyton Church, and Mrs. Hemans with Four Paths, and they were married while Mr. Hemans was teacher at Porus, where he laboured for four years previous to going to Africa. Our friends had a well-earned furlough in 1896, a few months of which they spent in Jamaica visiting the churches and telling the story of their life and work in the Dark Continent. They spent some time in England on their way back, and when Mr. Hemans wrote to our late beloved Queen and told her that he and his wife were children of slaves whom Her Majesty had emancipated in Jamaica at the commencement of her reign, and that they were now engaged in mission-work among the natives of the extreme part of Her Majesty's dominion in Central Africa, the good Queen could not refuse their request for an interview. She received them very graciously, and presented them with a large framed portrait of herself to take to Africa with them.

In 1889 the Rev. G. H. Lea was selected by the L.M.S. to fill the pastorate of Four Paths, Brixton Hill and Rock Churches, where he laboured for five years.

At the instance of the Congregational Union of England and Wales, in co-operation with the National Congregational Council of the United States, the First International Congregational Council was held in London in July, 1891. Over 300 delegates, representing Congregational Unions in all parts of the world, met in council for ten days. The Jamaica Union was represented by the Rev. James Watson, Porus. Representatives were present also from several other countries similarly situated to Jamaica, where the missionary societies have gathered from among the heathen Christian churches that are now to a large extent thrown on their own resources for the direction and support of their work. The countries where the churches had reached this stage of development were South Africa, Jamaica, British Guiana, Samoa, Hawaii, and several other islands of the Pacific. In parts also of the larger mission-fields of Japan, China, and India, Christian communities were rapidly reaching the same position. The question of the relation of the elder Congregationalism of Christian lands to these younger Congregational communities was fully discussed in an excellent paper read to the Council by the Rev. R. Wardlaw Thompson, Secretary of the L.M.S., and was spoken to by several delegates, among them Mr. Watson. Mr. Thompson showed that the elder Congregationalism had arrived at the point when she must advise and assist her children to settle in an independent way of life. He admitted that pecuniary aid would still frequently be required, but claimed

that this was not the primary or chief necessity. He said, "What is really needed is some means of connection between these young churches and the great corporate life of Congregationalism — some means by which they may receive moral stimulus and encouragement in their difficult position. They need to know to whom they may look for counsel, for vindication, or for defence of their liberties. They want some responsible body to whom they can turn in their difficulties, who can seek pastors for them, who can support their appeals for help when they are really legitimate."

The consideration of this subject had a practical outcome. Committees were appointed by the L.M.S., the Congregational Union and the Colonial Missionary Society to confer together; and an agreement was arrived at by which the Colonial Missionary Society became the connecting link between the home churches and native Congregational churches gathered by the L.M.S.

By way of inaugurating the new departure deputations were sent to several of the fields directly interested. The Rev. G. S. Barrett, B.A., D.D., of Norwich, son of one of the first band of missionaries sent to Jamaica by the L.M.S., came on behalf of the Colonial Missionary Society (the C.M.S.), and the Rev. W. J. Woods, B.A., Secretary of the Congregational Union of England and Wales, on behalf of that Union. These gentlemen arrived in Jamaica on October 25, and remained until November 12, 1895. They did not spare themselves while in the island, but visited every church connected

with the Union, and in the fullest and most sympathetic manner made themselves acquainted with our circumstances and the conditions under which our churches do their work. The churches were greatly cheered by the presence of these honoured brethren, and the congregations to whom they ministered on the two Sundays do not forget their loving messages. During their stay the new churches at Rosedale and Brixton Hill were opened, Mr. Woods preaching the opening sermon at Rosedale, and Dr. Barrett at Brixton Hill. It was an interesting circumstance that Dr. Barrett's father, the Rev. W. G. Barrett, commenced the work at Brixton Hill, and built and opened the first chapel, which is still used as a schoolroom, the new building opened by his son having superseded it as a place of worship.

The deputies, on their return, reported to the Home Societies, and indicated the lines along which the C.M.S. should endeavour to aid the Jamaica churches. The chief recommendations were that the C.M.S. should take immediate steps to draw the native churches and their ministers into effective union with it, and through it with the English churches; that assistance should be afforded the Jamaica churches in the matter of their European ministry, in the training of young men for the ministry, in efforts towards church extension, and in the maintenance of buildings. In most of these directions the C.M.S. has already aided us.

Pastors were sought for Ridgemount and Brixton Hill, and their passages paid by the C.M.S. The

Rev. George Bailey, who had previously been in the field as a missionary of the L.M.S., was chosen for Ridgemount, and the Rev. C. H. Baker for Brixton Hill, Four Paths and Rock. These brethren came out together, arriving in February, 1897. In July of the same year the Northside churches were left vacant by the death of the late Rev. W. C. Harty, who had been their faithful pastor for twenty-three years. In May of the following year the Rev. G. H. Lea was sent out by the C.M.S. to succeed Mr. Harty. In the same year, also, the Society enabled Mr. and Mrs. Watson to secure a much needed furlough in England, and the Executive Committee of the Union asked Mr. Watson to lay before the English churches, if opportunity afforded, the claims and needs of our churches. This he did at several meetings of the directors of the C.M.S., and also at the autumnal meeting of the Congregational Union in Halifax.

The serious financial depression which has come upon the island since 1895 rendered it necessary, at the end of 1897, to make a special appeal to the C.M.S., and the generous response of the English churches and of the Society has enabled pastors to continue the work, which they would otherwise have been compelled to relinquish.

Before closing this sketch of our history as a mission, mention should be made of our efforts for the general enlightenment and progress of the community.

The Rev. W. J. Gardner, as far back as 1864, founded the *Kingston Benefit Building Society*, with

the *Benevolent Fund* attached thereto—the first building society established in Jamaica. This society has done much to secure cheap and improved dwellings for people of moderate means. Mr. Gardner also, in 1872, at a time when few, if any, book-stores deserving of the name existed in Kingston, established a *Society for the Promotion of Pure Literature*, with a depot in Kingston, employing colporteurs both in Kingston and the country. This good work was carried on by the honorary labours first of Mr. Gardner, and afterwards of Mr. Bowrey, and did a great deal both to create and to supply the demand for healthy reading among the people. The depot was carried on until the opening of numerous book-stores in Kingston rendered it no longer necessary.

In 1885 the Union commenced to publish monthly *The Jamaica Congregational Magazine*, and continued its publication for a number of years, the Rev. C. A. Wookey editing it the greater part of the time. The magazine did much good in the homes of our people, and was appreciated by the more intelligent, but owing to increasing financial deficits its publication had eventually to be discontinued.

This general survey of the sixty-six years' work, which has brought into existence and maintained our Jamaica churches, has purposely left unmentioned many events and many persons that can be more fittingly referred to in the sketches of particular churches, or in other papers. But there are two of our departed lay-workers who have gone to their rest and reward who call for mention here, for their

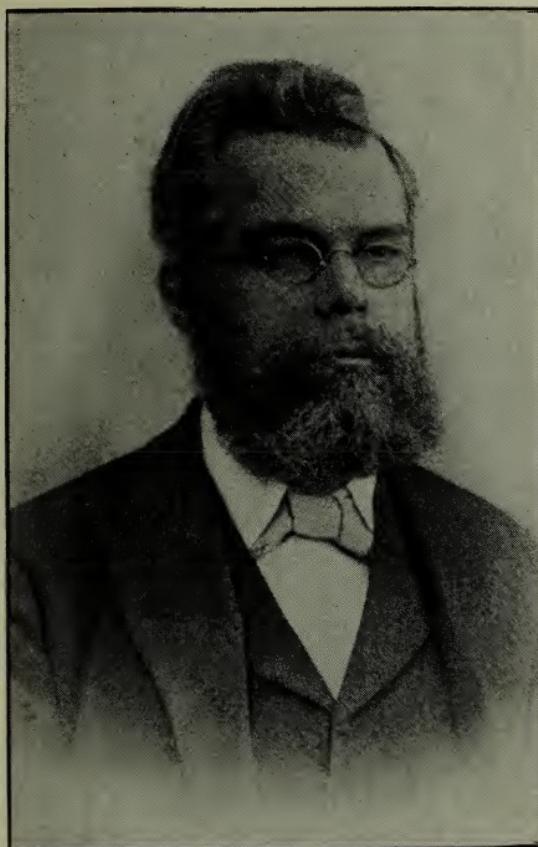
labours are known in all the churches. I refer to the late John Isaacs and J. J. Bowrey.

Mr. Isaacs was a boy at the time of emancipation, and, being very eager to learn to read, he got employment in the family of one of the missionary school-masters, which enabled him to attend school. The Rev. F. W. Wheeler wrote of him in 1857 as follows: "In this way he learnt to read, and gained an astonishing knowledge of the Bible, so much so that you could begin scarcely any text which he could not finish. His knowledge of the Scriptures is remarkably developed in his prayers. Whatever the subject of petition, you may hear him introducing the most appropriate Scriptures. Everyone soon saw that the lad was very promising, and, having a naturally good disposition, he became more like a brother than a servant. True religion elevates. It made Onesimus, a runaway slave, a brother beloved even by an Apostle himself. I should have mentioned that one of our missionaries, Mr. Barrett, was the means of his conversion. He afterwards lived with some of our missionaries, who gave him instruction, until at last a few months at the Mico Institution in Kingston qualified him to engage in the instruction of the young. He has been married lately. This will give me occasion to speak of the young brown woman whom he has made his wife. She was once a slave, and with her mistress visited England, Ireland and Scotland. She returned to Jamaica, and attended Shortwood Chapel, where she received her first religious impressions. She was the second individual received into the church. She has made

great sacrifices to support the cause of God. She generally collects £5 a year for the Missionary Society by setting a missionary hen, and gives nearly that sum towards my support. The Lord hasten the day when every son and daughter of injured and down-trodden Africa shall, like this pious pair, walk in the commandments of God." This "pious pair" continued to deserve and draw forth similar words of commendation through their long and useful lives. Mr. Isaacs served the society in early life as a teacher, and then went into business, and was for many years an honoured deacon of Four Paths Church, and a member of the Executive Committee of the Union, Mrs. Isaacs helping and encouraging her husband in all good work till the last. The liberality towards God's work mentioned in the above quotation characterized our friends throughout their lives. The "missionary hen" of Mrs. Isaacs' early days was succeeded by a small flock of sheep, the proceeds of which were devoted to the same cause; a special anonymous donation of £10 to the Union on one occasion was from this source. Their genial faces were as welcome at all our gatherings as their generous gifts. Mrs. Isaacs died in 1888, and her husband in 1892.

Mr. Bowrey was the son of an L.M.S. missionary—the Rev. James Bowrey, of Berbice, British Guiana—and it would not be too much to say that he was a "born missionary," though the lines of his life fell in another direction. He was an enthusiastic believer in missions, a loyal son of the L.M.S. and a stanch Congregationalist. He came to Jamaica

a young man, and at once connected himself with North Street Church, throwing himself heartily into the work of the church and Sunday-school, serving both in various offices through a period of twenty-



J. J. BOWREY.

seven years. He was connected also with the Union from its formation, was seldom absent from its meetings, and never failed to reveal the spirit of a true leader, ever ready to encourage the

Union and the churches in some good enterprise. Though a stanch Congregationalist, he was broad and Christian in his sympathies. But being a man who shunned rather than sought publicity, his Christian activities were exercised quietly within our own denomination for the most part. He truly loved our churches and people. In his later years other denominations claimed him as one of the few outstanding active Christian laymen in the island, and he was, consequently, much in demand as a chairman of missionary and other public gatherings, and so came to be better known and highly esteemed in all the churches. We still miss him, but are cheered by the memory of his earnest spirit and devoted services.

The writing of this paper has made the writer feel how good and faithful the Lord has been to all His servants connected with our mission in the past, and has also begotten a strong confidence respecting the future. This impression has not been produced merely by what is here recorded, but rather by what has been recalled, but not recorded, through the limited scope of the paper. Perhaps the reading of this article and the rest of the volume may produce a similar feeling in the minds of the readers. If so, the work will have been worth while. If the volume should in some real sense become, especially to the 3,000 members of our Jamaica churches, an Ebenezer pillar raised between the old Century and the new, expressing thankfulness for the past and confidence for the future, our labour will not be in vain.

## HISTORICAL SKETCHES OF CHURCHES.

### NORTH STREET, KINGSTON.

TOWARDS the close of 1834 six missionaries were appointed by the L.M.S. to labour in Jamaica, among them being the Rev. John Wooldridge, the founder of the Kingston Church. This devoted missionary laboured for some time under the disadvantage of ill-health and of generally unfavourable circumstances. His earliest efforts were prosecuted on Papine estate, some distance from the city, where he preached to a congregation of about 100 people, in a chapel belonging to a Mr. Wildman, in which he is also said to have sustained an interesting school.

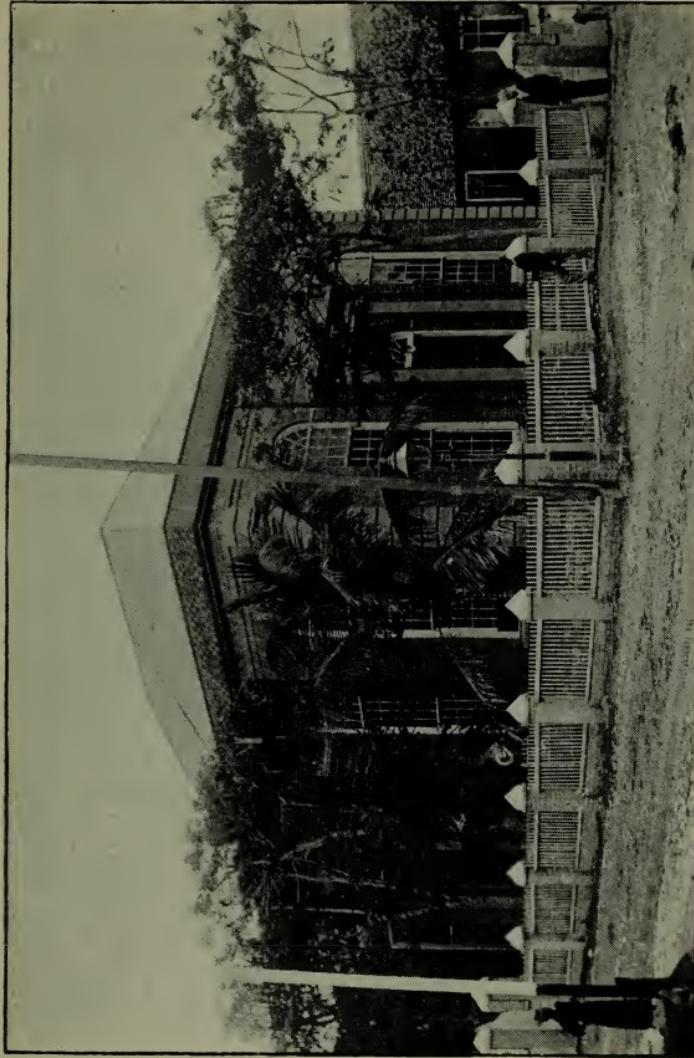
This arrangement was terminated in February, 1836, by the appointment of a clergyman by the Bishop with Mr. Wildman's concurrence. The services were then conducted for a time in the missionary's residence on the Slipe Pen Road; but this proving unsatisfactory, a house was rented in Harbour Street, and fitted up as a chapel and school-room. This was, however, given up in January, 1837, on account of the heavy expense it entailed, and the

site on which the present church and schoolroom stand was secured.

Soon after the present Mission House was also purchased, the newly-acquired site was cleared, and a tent, sent out from England, was pitched on it, and duly licensed as a place of public worship.

On the removal of this tent to Shortwood, the front piazza of the Mission House was fitted up and utilized for the holding of the services. In the meantime the present schoolroom had been in course of erection, and on its completion was opened for Divine worship in December, 1837. During the same month a Christian church on Congregational principles was formed. It was indeed the day of small things, for the roll of membership contained but six names, viz., Mrs. Wooldridge (wife of the pastor), Mr. Wallbridge (the Principal of the Mico Institution) and Mrs. Wallbridge, Mr. and Mrs. W. W. Anderson, and a black woman named Jane Hunt, who is still remembered by one or two survivors as Mother Hunt, and who in March of the following year died in a good old age, her end made glorious by the hope of immortality. The above brief sketch will be sufficient to indicate the rapidly succeeding changes and serious difficulties which marked the opening of the work of the L.M.S. in Kingston, and the trying conditions under which this first agent carried on his work.

Some time after Mr. Wooldridge's removal to Porus, where he closed his earthly career, the Rev. G. Wilkinson was appointed to Kingston, commencing his labours, as he himself observes, "on the



NORTH STREET CHURCH, KINGSTON.

very Sabbath (September 6) on which the late pastor finished his course." Under Mr. Wilkinson's ministry, aided by the improved and more settled conditions, things brightened considerably. The congregations increased, the need of a new and more commodious place of worship became urgent, and the foundation of the present church was accordingly laid on February 1, 1843, by the Rev. J. J. Freeman, formerly a missionary in Madagascar, but at that time on a visit to Jamaica as the Home Secretary of the L.M.S. The new building took his name, and is to this day spoken of by many of the old members as Freeman Chapel.

An early praise and prayer service was held in the unfinished church on New Year's morning, 1844, and on April 5 following it was formally opened and set apart for the worship of God. The Rev. W. G. Barrett (father of the Rev. Dr. Barrett, Norwich, England) preached the opening sermon from Acts xiv. 7: "And there they preached the Gospel." In the evening the Rev. Jonathan Edmondson, then Superintendent of the Wesleyan Mission in Jamaica, preached from Matt. vi. 10: "Thy kingdom come." The collections at these opening services amounted to £101 13s. Mr. Wilkinson, to the regret of all, retired from the pastorate in the spring of 1848 and settled in England.

He was succeeded in September, 1849, by the Rev. F. W. Wheeler, whose brief but faithful ministry resulted in blessing to very many. Mr. Wheeler's health, never robust, failed in 1851, and necessitated a trip to the United States. This, however, resulted in no

permanent benefit, and this man of saintly life passed peacefully away to his reward on October 9, 1852. (His death took place at Shortwood, where he had laboured for several years prior to his removal to Kingston.)

The Rev. J. O. Beardslie exercised the pastoral oversight from 1853 to 1856. Mr. Beardslie was succeeded, in the latter year, by the Rev. W. J. Gardner, whose nineteen years of devoted, self-sacrificing service endeared him to all. Mr. Gardner died in November, 1874, but the memory of his life and work is still fresh and fragrant in many hearts. On Mr. Gardner's death, the church requested the directors of the L.M.S. to select a pastor, and in October, 1875, they sent out the Rev. C. A. Wookey, who, with his wife, received a hearty welcome, and at once commenced their work. After a short but happy pastorate of three years, Mr. Wookey removed to Mandeville, at the unanimous request of the Ridgemount Church. It was mainly due to the efforts of Mr. and Mrs. Wookey that a sum of money was raised and utilized in the repewing of the North Street Church.

In March, 1879, the Rev. B. C. Butland succeeded to the pastorate, and after a very brief but faithful ministry was called away by death in June, 1880.

The Rev. Horace Peckover, of Brixton Hill and Four Paths, was called by the church as its next pastor, and he began his ministry on January 1, 1881. He served the church with much zeal and acceptance for a period of fifteen years and a half, at the end of which time he removed to Toronto, Canada. Mr. Peckover, with the valued help of his wife, did much

to promote the cause of temperance in the city, and he was one of the first ministers to welcome and encourage the Christian Endeavour movement in the island.

The present pastor, the Rev. W. Priestnal, after filling the position of acting pastor for some time, entered on the full work of the pastorate on January 1, 1898, in response to the unanimous call of the church. No sketch, however, of the more recent history of the North Street Church would be complete which contained no reference to two of the many honoured names which have been enrolled in its membership.

Mr. J. R. Surridge, who passed away in 1892, after many years of devoted service in the interests of the church, and Mr. J. J. Bowrey, who died five years later, also long and honourably identified with the church in all departments of its work, were prominent figures in Kingston Congregationalism, not likely to be soon forgotten. The services these sainted brethren rendered were of a nature to make the church in many respects distinctly poorer by their removal to the service of the Church above.

#### SHORTWOOD.

Shortwood is a village about five miles distant from Kingston, and the church there has been connected with the Kingston pastorate during the chief period of its history. The Shortwood cause grew out of the efforts of the Rev. John Wooldridge, who conducted religious services under a tent. In 1837 the Hon. Joseph Gordon gave a piece of land for the work,

and in a short time a building was erected and opened for Divine worship and for school purposes. The church was constituted in July, 1838.

In August, 1841, the Rev. F. W. Wheeler was sent out by the directors for this station specially, and for several years he laboured diligently there. He was a man possessed of gifts of a high order, and he used these gifts unsparingly in the work of this church.

On the return to England of the Rev. George Wilkinson, pastor of North Street, in 1848, Mr. Wheeler removed to Kingston as Mr. Wilkinson's successor, and from this time onwards Shortwood became associated with North Street. Mr. Wheeler died in October, 1852.

The subsequent history of this station is therefore intimately bound up with that of North Street, and successive pastors have devoted what time and energy could be spared from the exactions of a city church to the work of Shortwood. Valuable help has ever been given by catechists and lay-preachers.

Among the teachers of the day-school there may be mentioned Rev. A. Eastwood and the Rev. W. C. Harty, and among the lay Helpers Messrs. J. G. Wood, John Isaacs, Joseph Peckover, and J. J. Bowrey.

In October, 1892, the Rev. W. Priestnal was called to the joint pastorate of Shortwood and Rosedale Churches. Mr. Priestnal carried on the regular work of these two stations in connection with a position he held on the staff of Calabar Training College up to the end of 1897, when, on his acceptance of a call

to the North Street pastorate, they resumed their original relation to the city church, a position which they still occupy.

### ROSEDALE.

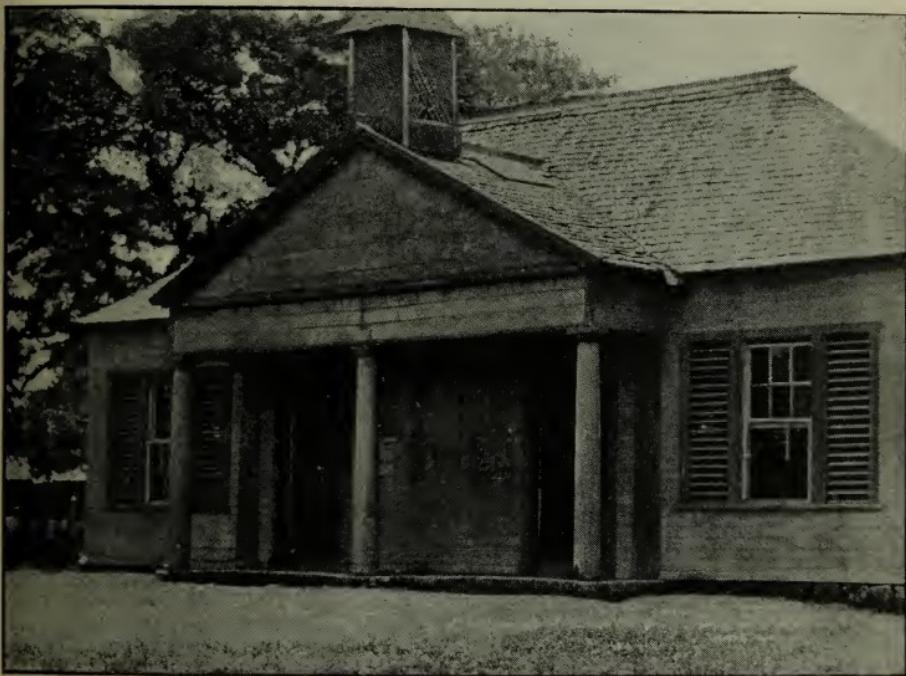
This station was originally in charge of the "Native Baptists," and was for a number of years under the pastoral oversight of a Mr. Roach. For some time after his death the people were left to themselves, until, at the close of the year 1888, the premises were purchased and vested in the Trustees of the L.M.S., and the church became part of the North Street pastorate, then in charge of the Rev. H. Peckover.

In 1892 the Rev. W. Priestnal took over the station, together with Shortwood, and has had the pastoral oversight of it ever since. The work of completing the church building (of which only the damaged walls had been left by the cyclone of 1880) was taken in hand. The people rendered willing and substantial service in the shape of free labour, grants in aid were made by the Union and North Street Sunday-school, and the result is seen to-day in the shape of a substantial stone building, capable of seating 250 persons. This was formally opened and dedicated to the worship of God on Sunday, November 10, 1895, when the sermon was preached by the Rev. W. J. Woods, B.A., Secretary of the Congregational Union of England and Wales, who, with Dr. Barrett, was then in Jamaica as a deputation. Many of the old members have been recently removed by death to higher life and service,

but there is at present in good standing a membership of fifty-four.

#### FOUR PATHS.

The Rev. W. G. Barrett arrived in Jamaica in December, 1834, and commenced his mission work



FOUR PATHS CHURCH.

at Four Paths. This was a centre round which there were several sugar estates and large properties where a great number of slaves were owned and worked. Already the slaves were beginning to look forward to their coming freedom, and were eager to receive the instruction which was necessary to fit

them for the right use of the new life of liberty. We have heard some of the old people tell how they used to steal away after their hard day's toil in the cane-field, or on the coffee property, and travel in little bands six or eight miles through the dark woods down to Four Paths to receive instruction from the missionary and his helpers, the missionary securing as the reward of his labours at once the deepest love of the slaves and the heartiest dislike of their masters. Messrs. Barrett and Slatyer were frequently threatened for their efforts on behalf of the poor slaves who sought their help.

Land was soon secured and a mission house and chapel built. Mr. William Milne was sent out in April, 1839, as missionary schoolmaster, and became a valuable helper as catechist and teacher. In May, 1845, Mr. Barrett was appointed to the Society's Demerara Mission, and was succeeded by Mr. Milne as pastor of Four Paths and Brixton Hill, where he laboured until 1849, when he returned to England.

In January, 1850, the Rev. T. H. Clark was removed from Dry Harbour to take charge of Four Paths and Brixton Hill. Mr. Clark continued his labours here for twenty years—nearly half his long period of service in the mission—and left behind him many evidences of a wise and faithful ministry. He removed to Whitefield in September, 1870.

The Rev. W. C. Harty was pastor from 1870 till 1874, when he removed to First Hill, and was succeeded at Four Paths and Brixton Hill by the Rev. B. C. Butland, who came out from England as an Independent pastor. He remained at these

stations until 1879, when he was called to North Street Church, Kingston.

The Rev. H. Peckover, from Canada, was pastor from May, 1879, until January, 1881. Mr. F. W. Tyler, a student from Harley House, London, who had been a short time in the island, was ordained at Four Paths over the two churches on October 6, 1881.

Mr. Tyler resigned in September, 1887, and Mr. Watson, of Porus, took charge as acting pastor. On the request of the churches through the Union, the L.M.S. selected the Rev. G. H. Lea to fill the vacant pastorate. He arrived and took charge in April, 1889, residing at Brixton Hill, as the more healthy place for residence. On Mr. Lea's resignation and return to England in December, 1893, the Rev. J. A. Richards, then pastor of Wilbury, was called to Four Paths, and settled there in April, 1894, as pastor of that church, retaining his charge of Wilbury. His labours there began with much promise, but were cut short by his lamented sudden death from fever in July, 1895. Mr. Watson again took the acting oversight of the church, and as he was at the same time acting pastor of Brixton Hill and Rock, the three churches again united in a request for a pastor from England, and the Colonial Missionary Society selected the Rev. C. H. Baker, who arrived in February, 1897, and is still pastor of the associated churches.

## BRIXTON HILL.

A sketch of the history of this church would, in the main, be a repetition of what has been said of Four Paths station, for the two churches have been associated as one pastorate almost continuously from



BRIXTON HILL CHURCH.

their formation. Brixton Hill was commenced by Mr. Barrett in 1836, when he had been settled less than two years at Four Paths. The chapel was opened on December 11, 1839, the church formed in May, 1841, and the chapel had to be enlarged the same year. As has already been mentioned in

connection with Four Paths, the successive pastors of Brixton Hill have been the Revs. W. G. Barrett, W. Milne, T. H. Clark, W. C. Harty, B. C. Butland, H. Peckover, F. W. Tyler, G. H. Lea, and the present pastor, C. H. Baker. When Mr. Lea resigned at the end of 1893, his brother, Mr. W. S. Lea, became pastor of Brixton Hill and Rock churches; but he remained only a few months,



THE REV. G. H. LEA.

resigning in May, 1894, when Mr. Watson again took charge as acting pastor; and when Four Paths became vacant by the death of Mr. Richards in July, 1895, the three churches again associated themselves in an effort to secure a pastor, which resulted in the settlement of the Rev. C. H. Baker in February, 1897.

Soon after the Rev. G. H. Lea settled, the building of a new church was commenced, the corner-

stones of which were laid on December 15, 1891, by W. G. Hall, Esq., J.P., Sheffield, England, Mrs. Watson, J. J. Bowrey, Esq., and Mrs. Lea. The building was not completed until 1895, when it was opened for Divine service on October 30 of that year, during the visit of Dr. Barrett (son of the first pastor) and the Rev. W. J. Woods, B.A., as a deputation from the English churches. Both of the deputies were present, and Dr. Barrett preached the opening sermon. This event was felt to be at once appropriate and remarkable; the father opened the first church in 1839, and the son, who had been absent from the island for half a century, returned and preached the opening sermon in the new church. The building is a substantial and elegant Gothic structure. Part of the cost was raised in England, and a grant was made by the Union; but the greater part was contributed in labour and cash by the congregation, whose enthusiasm and liberality in this undertaking was beyond all praise. A large part of the aid from England was through the liberality and effort of W. G. Hall, Esq., and family.

### ROCK.

This station is about five miles from Four Paths, and was commenced as an out-station of that church. The school was built in 1863, while the Rev. T. H. Clark was pastor, and was enlarged and the station formed into a separate church in 1887 under the pastorate of the Rev. F. W. Tyler, and it now forms part of the charge of the Rev. C. H. Baker.

## WHITEFIELD, PORUS.

The work at this station was commenced by the Rev. William Slatyer on April 29, 1835, on an old sugar estate called Wait-a-bit. The buildings on the estate were converted into a Mission House, the sugar works furnishing a large room in which the school and church work were carried on. Mr. Slatyer laboured for three years, and then removed to Ridge-mount, Porus being successively occupied for brief periods by Messrs. Hillyer, Wooldridge, and Holland, until Mr. Alloway settled in February, 1842.

The first site having proved unhealthy, the present one was secured when Porus estate was sold in 1839. On November 28 of that year a large meeting was held on the spot where the church now stands to commemorate the centenary of the labours of the Rev. George Whitefield, and to recognise with solemn prayer and praise the chosen site of the new church. The ground had been recently cleared of its primitive forest, leaving only a few spreading trees, in the shade of which, upon the craggy rocks and felled trees, the vast assembly was seated, and was addressed by missionary brethren from various other stations. The station was thenceforth called Whitefield.

The Mission House was built in 1841, and the church was completed in 1843, and opened on September 1 of that year. On that occasion, not only were there missionaries, but also a goodly number of members present from all the stations connected with the mission. The collection amounted to £80.

In 1856 the Rev. W. Alloway removed to Ridge-mount, and was succeeded at Whitefield by the Rev. A. Lindo, who continued pastor of the church until he was called to his rest and reward in 1868. During his pastorate (1861) the galleries were built. The Rev. W. C. Harty acted as *locum tenens* until September, 1870, when the Rev. T. H. Clark took charge.

Out-stations were opened at Mount Airey and Richmond Park. At the former place the foundation-stone was laid on May 8, 1877, and that at the latter on April 18, 1878. Day-schools have been maintained in both districts.

A new school-house was also erected at Whitefield in 1878, and extensive repairs were effected on the house and church in 1881. In consequence of serious illness Mr. Clark retired, and returned to England in May, 1883. He still lives, though a great sufferer, having been confined to his room for many years. He is as keenly interested in our Jamaica churches as ever, notwithstanding his age and infirmities, and has rendered valuable service in supplying data which has materially assisted in the preparation of the historical sketches of the churches for this volume. Mr. Clark forms the last living ministerial link with the early days of the mission, and he is affectionately remembered by all the churches, and messages are conveyed to him from time to time from the Union meetings.

The L.M.S., having been requested through the Union to find a pastor to succeed Mr. Clark, selected the Rev. James Watson, the present pastor, who commenced his ministry at Whitefield on the first

Sunday in September, 1884. Early in the following year a separate school for girls was opened in the chapel, and in November of the same year the foundation-stone of a new school-house was laid by Lady Norman, accompanied by His Excellency Sir Henry Wylie Norman. The Government granted



WHITEFIELD CHURCH.

£100 towards the building, the people raised the remainder, and the school was opened free of debt in November, 1886.

In 1887 Mr. J. H. E. Hemans, teacher and catechist at this station, with Mrs. Hemans, went out to the Central African Mission of the L.M.S. to

labour for the enlightenment of their own race in the fatherland. The importance of this event was marked by a valedictory service, which was one of the largest and most enthusiastic gatherings ever held at Whitefield. The annual missionary meetings on Good Friday have been noted for their size and for the liberal contributions of the people. It was at the close of one of these meetings that Mr. Hemans finally decided to offer himself for work in Africa, where he and his devoted wife are still labouring.

In 1888 considerable repairs were done, and the station premises were painted throughout. In the same year a new and larger building for school and church purposes was erected at Richmond Park, and about the same time a school-house was built and a school opened at Redberry. In 1892 Whitefield Church was reseated and renovated. Teachers' cottages were built at Mount Airey and Richmond Park in 1895-96.

#### DAVYTON.

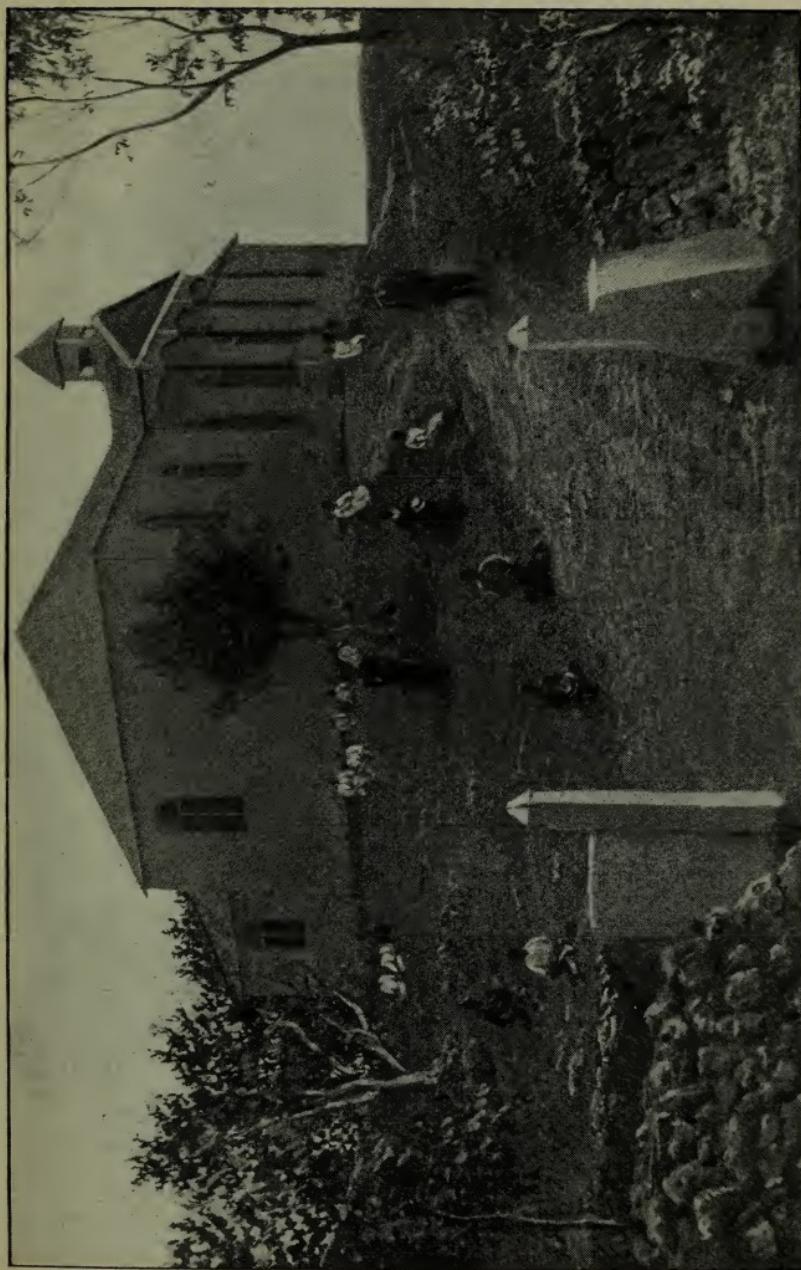
Early in 1835 the Rev. W. Slatyer opened a preaching-station at Bellefield, a coffee plantation, the property of W. Davy, Esq., who had been brought to a knowledge of the truth under Mr. Slatyer's ministry, and who had been subsequently a useful member and deacon of Ridgemount Church. In 1839 Sabbath services were commenced in a hired house at Tellus, and as the congregation increased, it was deemed advisable to commence a station forthwith, and Mr. Davy generously conveyed a piece of

land to the Missionary Society for that purpose. In 1843 a church was organized consisting of twenty-nine members dismissed from Ridgemount. In 1844 the foundation-stone of a commodious place of worship was laid, and through the liberal contributions of the people, assisted by the friends at Ridgemount, the building was opened free of debt and without any draft on the Missionary Society's funds, and solemnly dedicated to the service of God on August 29, 1845. The Rev. George Wilkinson, of Kingston, preached on the occasion from John viii. 36.

Mr. J. Gibson, who had discharged the duties of teacher and catechist for several years under the superintendence of Mr. Slatyer, was ordained to the pastoral office in September, 1844, and took entire charge of the church and congregation. He removed to Four Paths in 1849, and was succeeded at Davyton by Mr. Peter J. Lillie, formerly teacher at Ridgemount. Mr. Lillie was ordained to the pastorate, and laboured with much zeal and ability both in the school and among the people of his charge until 1853, when he removed to Morant Bay, where he died of yellow fever almost immediately after his settlement. Mr. A. Lindo, who had for some years laboured in connection with the Society as teacher and catechist, was ordained to the pastorate at Davyton on July 20, 1853, but after a brief residence he was removed to Morant Bay to take charge of the stations left vacant by the death of Mr. Lillie.

For several years Davyton was under the care of Mr. Alloway, pastor of Ridgemount, assisted by

Mr. Joseph Miller, teacher and catechist. In 1862 the Rev. W. Hillyer, of Mount Zion, became pastor. In 1864 he enlarged the chapel, and continued his labours with much success until April, 1866, when his health broke down. He went on a short visit to England, and returned in November of the same year, but on his arrival in Kingston he was seized with yellow fever and died. Mr. Alloway again took the oversight of the station until the Rev. W. C. Harty was appointed in January, 1868. Mr. Harty removed in February, 1870, and in the same month the Rev. George Bailey arrived from England, having been appointed by the directors. Mr. Bailey laboured energetically for five years, when, through failure of health, he had to return to England with his family in 1875. The station was then for a time under the supervision of Messrs. Alloway and Clark, with the assistance of Mr. J. A. Richards as teacher and catechist. The Rev. Thomas Jenkins came out from England and took charge as Independent pastor of the church in September, 1880, but he went to England as a deputation from the Union in 1882, and did not return. The church, through the Union and the L.M.S., secured the Rev. J. J. K. Fletcher as pastor, who arrived in February, 1886. Mr. Fletcher resigned and left the island in 1890, but returned and resumed the pastorate of Davyton in August, 1891, remaining till April, 1897, when he left and settled in the United States. The station was then placed under the joint supervision of Messrs. Watson and Bailey, the Rev. A. P. Thomas assisting as an agent of the Union. This arrangement continued



DAVYTON CHURCH.

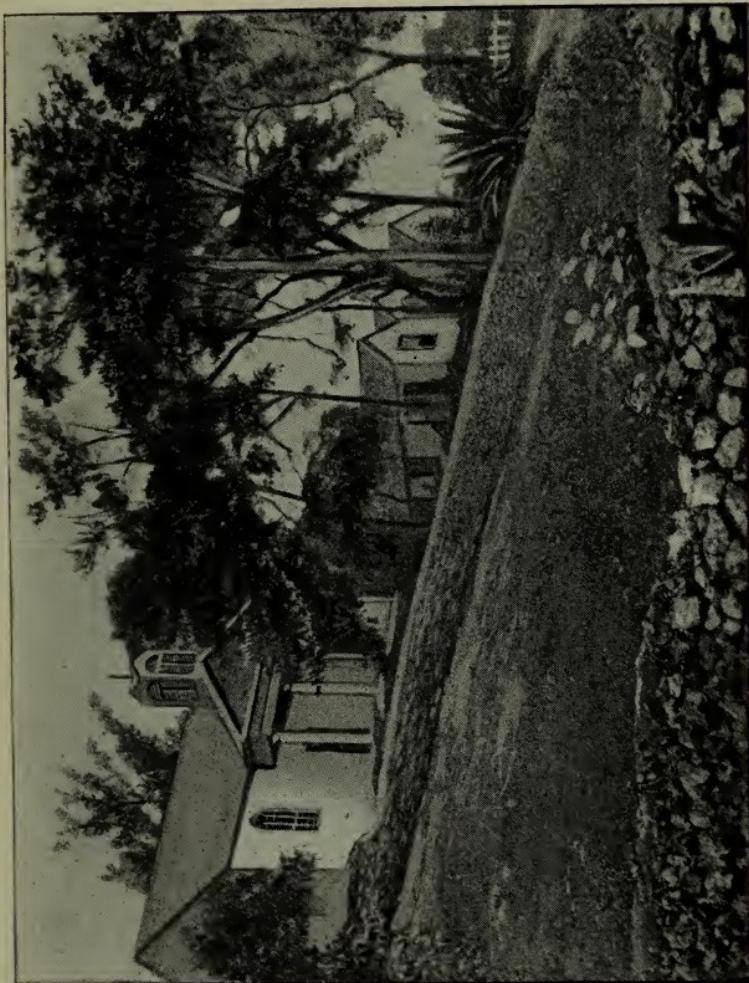
until May, 1899, when Mr. Thomas removed to Wilbury and Mr. Watson took charge of Davyton.

#### RIDGEMOUNT, MANDEVILLE.

The Rev. W. Slatyer had only entered upon his work at Porus in 1835, when he was deeply impressed with the importance of Mandeville as a field for missionary exertion. He ascertained that within a radius of three miles from Mandeville the coloured population was nearly 4,000 persons, who were almost wholly destitute of the means of moral and religious instruction. He found that land and other accommodation for a mission could be obtained there without difficulty. The directors of the L.M.S. appointed Mr. and Mrs. Brown to labour as educational agents in the South of Jamaica, and the missionary brethren directed them to proceed to Mandeville and work under the superintendence of Mr. Slatyer. Early in 1836 a tent was pitched on a suitable site, and Messrs. Slatyer and Brown preached on alternate Sabbaths to large congregations, and continued with encouraging results until more permanent accommodation was provided. In the same year a school was opened at Mandeville on the British School system, and although at first very few availed themselves of the instruction offered, yet before the end of the first year about 100 children were making satisfactory progress in the school.

In January, 1837, Mr. Slatyer formed the church at Mandeville, when eleven members were enrolled, and on the second Sabbath of that month the Communion of the Lord's Supper was enjoyed as a

holy privilege for the first time. In August, 1837, a serious loss was sustained in the death of Mr. Brown. Mr. Slatyer and his family removed from Porus to



RIDGEMUNT CHURCH AND MISSION HOUSE.

Mandeville in April, 1838, and in July of that year the new chapel and school-house were opened amid marked manifestations of gratitude and piety.

Mr. Slatyer continued in pastoral charge of this station until May, 1850. He was succeeded by the Rev. George Hall, B.A., who remained only two years, when he returned to England, and thence sailed to Madras. The Rev. Josiah Andrews then removed from Morant Bay to Mandeville, but in 1854 the serious illness of Mrs. Andrews compelled them to go to England.

In January, 1856, at the request of the directors of the L.M.S., the Rev. W. Alloway removed from Porus and took charge of this station. Although services had been held in places more or less suitable in several districts for some years, yet there was such a marked impetus given in those districts during the great revival of 1860 that before the end of 1864 five new and commodious village chapels were open for worship, viz., in Royal Flat, New Green, Heartsease, Broadleaf, and Richmond. After twenty-one years' ministry at this station, Mr. Alloway 'passed peacefully away on January 19, 1877.'

The Rev. C. A. Wookey accepted a call to the pastorate in September, 1878, and began his work at Ridgemount at once. The jubilee of emancipation was celebrated by repairing and repewing the church in 1884. Another village chapel was opened free of debt during 1887 in Middle Quarter, and was called Jubilee in celebration of the fifty years' reign of Queen Victoria. This pastorate ended in January, 1895, Mr. Wookey having devoted himself to educational work in the high school at Mandeville.

Early in February, 1897, the present pastor, the Rev. George Bailey, responding to an urgent appeal

from the Colonial Missionary Society to return to Jamaica, accepted the call from the church and entered upon the pastorate.

### HARRY WATCH.

A few friends who had been trained at Ridge-mount to value religious services removed from New Green to the neighbourhood of Harry Watch, where they hoped to find new ground for cultivation, and, feeling some concern for the spiritual destitution of a very wide district, made frequent appeals to the Rev. C. A. Wookey to help them to begin Christian worship among the people. After frequent visits and due inquiry, a small church was formed in August, 1893, under Mr. Wookey's pastorate, and Sabbath services were held weekly in a private house. Soon land was purchased, some materials provided, and the building of a suitable sanctuary commenced, to be called Elim Church.

In 1897 Mr. Wookey left the island, and in July of that year the Rev. George Bailey was invited, and accepted the pastoral oversight. Some progress has been made with the building, so that both Sunday-school and public services are regularly held under its roof, yet the structure is far from being complete.

### SALEM, CHAPELTON.

This cause was founded by the Rev. W. G. Barrett, of the L.M.S., in the year 1838. Seeing how spiritually destitute the district was, Mr. Barrett commenced in a humble way by preaching in a booth.

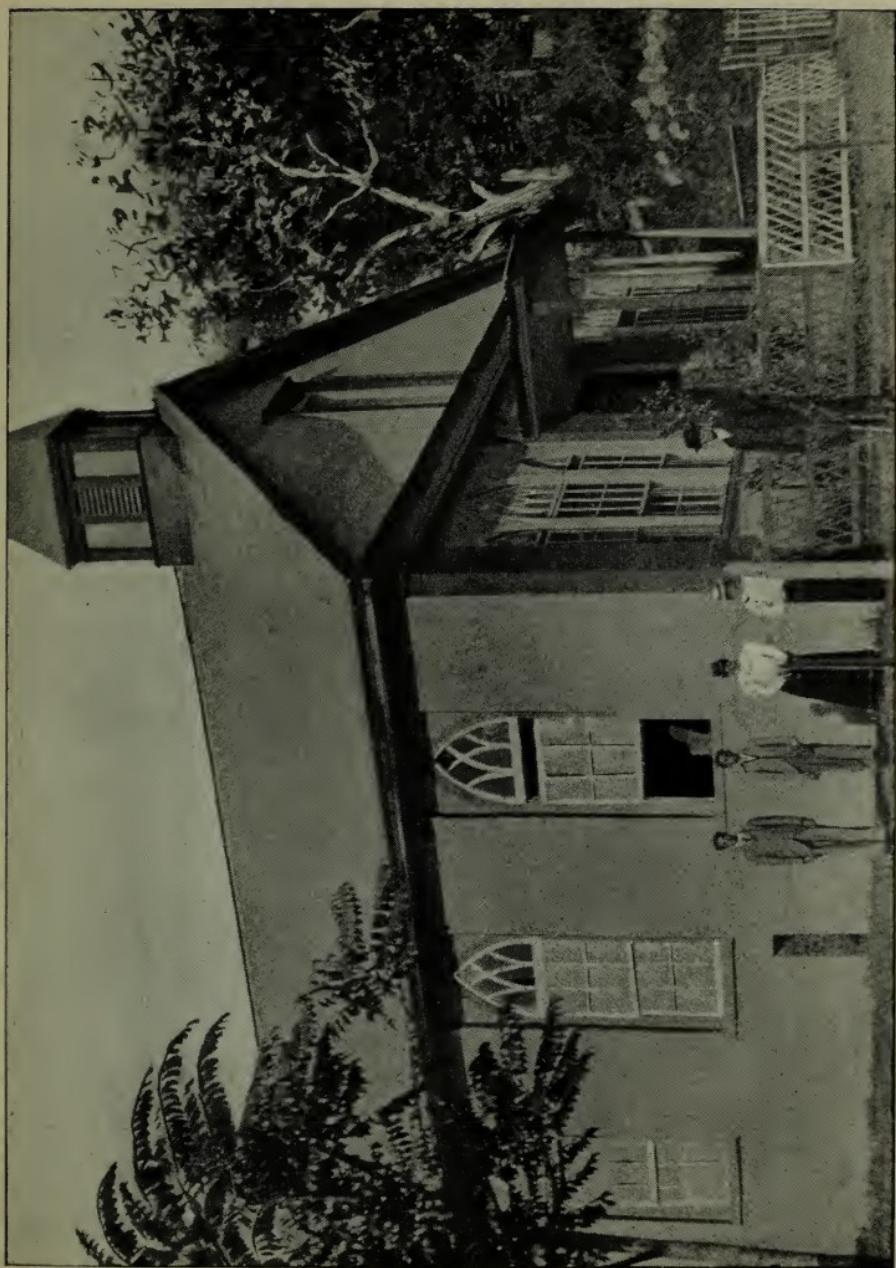
As the result, a church was formed consisting of twenty members, of which number there is still one survivor—Mrs. Mary Blair. In the same year a day-school was opened, and it is worthy of note that until then there was not a single school in the whole parish of Clarendon in which a black child would be received and taught.

In the course of the year the Rev. Robert Jones was sent by the L.M.S. to take charge of this new station, Mr. Barrett's centre of work being in a distant part of the parish—Four Paths and Brixton Hill. Mr. Frederick Jones, brother of the above, had been sent out to take charge of the day-school, and he carried on that work for a short time, when he was removed to take charge of the new station of Carmel. Mr. James Milne took charge of the Chapelton school until April, 1845.

During the ministry of Mr. Jones, a large and commodious brick chapel was built, but it had to be taken down a few years afterwards, owing to the insecure nature of the foundation.

In 1843 premises were secured by the L.M.S. at Mount Providence, which served as a residence for the Chapelton missionary, and also provided for the holding of services with a view to forming an out-station to the Chapelton cause.

In 1850 Mr. Jones left the island, and the Rev. W. J. Gardner arrived from England and took up the Chapelton work. He remained until 1856, when he removed to North Street, Kingston. During his pastorate at Chapelton he built a Mission House.



SALEM CHAPEL.

In 1856 the Rev. Duncan Fletcher was sent out to take charge of this station. He formed branch churches at Brown's Hall, Lemon Hall and Bella's Gate. These stations were, however, abandoned after Mr. Fletcher left the island, which he did in 1862.

In 1863 the Rev. John Dalgliesh, of Berbice, took charge of Chapelton, and he remained until 1867. During his residence a new school-house was built in 1865, and the present chapel in 1866. Mr. Dalgliesh returned to Berbice, where he subsequently died.

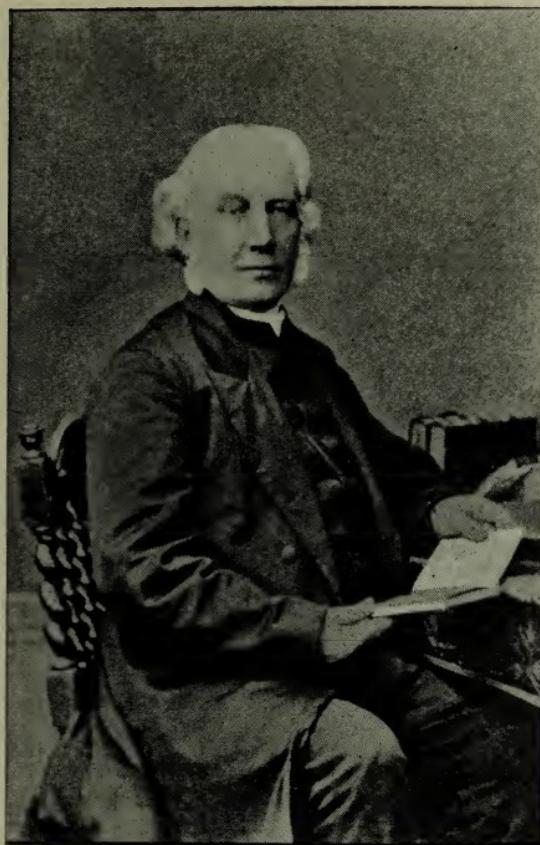
In 1867 the Rev. Alfred Joyce, the minister of Mount Zion, was asked to take charge of Chapelton. He did so, and laboured there until 1875, when he went home on furlough. Mr. Joyce fully intended returning to the work, but died in England in 1876.

In 1877 the Rev. Alexander Eastwood, by the unanimous vote of the church, was called to the pastorate, and ever since he has continued the work. May his life and useful work long continue!

#### BREAD-NUT BOTTOM.

This station was commenced by the Rev. T. H. Clark in December, 1856, while he was pastor of Four Paths and Brixton Hill Churches. At that time there was neither church nor school within a distance of six miles. Some Christian ladies—the Misses Coleman—sympathizing with the work, offered the use of a large room for purposes of church and day-school. Mr. W. T. Lewis was

engaged as catechist and teacher, and set himself earnestly to work in this district. We might say here that Mr. Lewis has occupied the position of catechist at this station until the present day, and



THE REV. T. H. CLARK.

much of the success of the work done there is due to his efforts.

In the year 1859 a church was formed, and regular Sabbath services, Sunday and day-schools,

were carried on. Ultimately, the premises being found too small, a new site was presented to the L.M.S. by Mr. Carter, and under the supervision of Mr. Clark a new and substantial chapel was built.

When Mr. Clark removed to Porus, the Rev. W. C. Harty took temporary charge, and then a call was given to Mr. Eastwood, who was ordained to the pastorate, and who now has charge also of Chapelton. During recent years the chapel has been enlarged, reseated, and otherwise improved, and a new schoolroom erected under the guidance and direction of the present untiring pastor.

#### TAREMOUNT.

This station, situated in the Clarendon Mountains, was begun by the Rev. William Hillyer as an out-station of Mount Zion. In this district there was neither school nor chapel, except a sort of dame-school. The children had to be sent to Mount Zion School, a distance of five miles, and over dangerous rivers. A small chapel was built in 1864 by the Rev. A. Joyce, and a school opened. The foundation-stone of a new and larger building was laid by the Rev. A. Eastwood in 1883, while the Rev. A. P. Thomas was pastor, and it was opened on April 14, 1887, Mr. Thomas in the meantime having resigned the pastoral charge and Mr. Eastwood having become pastor.

A noteworthy feature of this undertaking was that the new chapel was built round and roofed over the old one, which continued to be used until the new

one was nearly completed. On the day of the opening the chapel was filled to overflowing, and great enthusiasm was displayed by the Taremount friends. The pastor, the Rev. A. Eastwood, presided; the Rev. J. Watson offered the dedicatory prayer; the Rev. C. A. Wookey preached from Ps. cxxvi. 3 : "The Lord hath done great things for us; whereof we are glad." At a meeting held immediately after the dedicatory service, addresses were delivered by the Revs. J. J. K. Fletcher, J. A. Richards, A. P. Thomas, and J. J. Bowrey, Esq. The collection cleared off the debt.

#### MOUNT ZION.

This station was commenced by the Rev. R. Jones, of Chapelton, in 1840, and in February, 1841, the Rev. T. H. Clark took charge of the work. On December 2 of the same year the church was founded, Mr. Jones being present and lending his aid. Services were held regularly by Mr. Clark among the people in their settlements, with a view to forming out-stations. The schools at this time were conducted by Mr. W. Hillyer and Mrs. Hillyer, who, however, in a short time returned to England.

In 1842 Mr. Clark removed to Dry Harbour and Claremount, and was succeeded by the Rev. E. Holland, who remained until 1852, when he removed to Australia. During 1842 the house and land were bought, and the foundations of a large chapel were laid. The building was soon completed and formally opened.

On the removal of Mr. Holland, Mr. Hillyer was invited to return to Mount Zion as pastor. He was ordained in England, and came out to this station in 1853, retaining the pastorate until 1862, when he removed to Davyton.

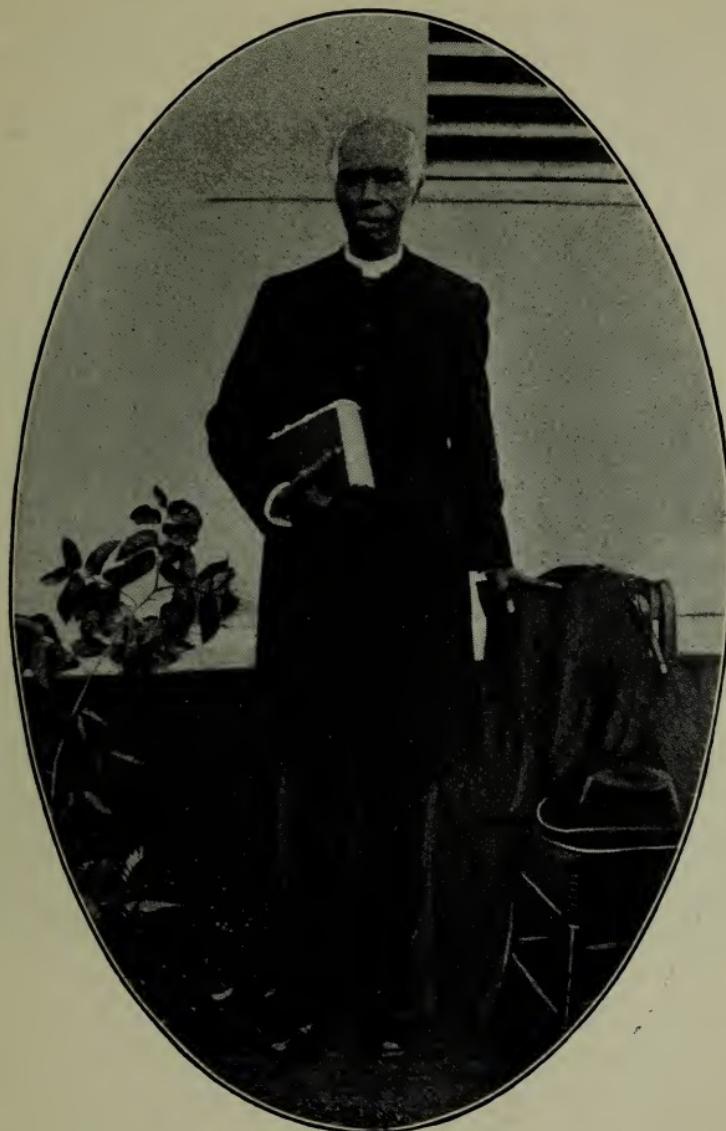
The Rev. Alfred Joyce succeeded him in a short time. In 1866 the new Mission House was built.



MOUNT ZION.

In July, 1867, Mr. Joyce took charge of Chapelton Church also, and resided there, continuing the pastorate of Zion until 1872. As said elsewhere, Mr. Joyce returned to England in 1875, and died there in the following year.

Mr. A. P. Thomas, who had been catechist and teacher at Whitefield, Porus, and who had also



THE REV. A. P. THOMAS.

studied for the ministry at Ridgemount and Whitefield, was ordained as minister of Mount Zion in

1872. He maintained the post for twenty-three years, and closed his ministry there towards the end of 1895.

The present minister is the Rev. W. B. Esson, who took charge in August, 1896.

The chapel was destroyed by the cyclone in 1880, and although the erection of a new one was soon commenced, it was not completed until 1888. It was opened on January 4 of that year, the opening sermon being preached by the Rev. James Watson. The cost of the building was over £500, towards which the Union gave a substantial grant.

#### RUTLANDS.

This cause was founded by the Rev. William Hillyer in 1855 as an out-station of Mount Zion, of which he was then pastor, and has been under the care of the successive pastors of Mount Zion. For some time the people have been building a new church, which is now nearing completion.

#### TABERNACLE.

This church was received into the Union in 1888, in connection with Mount Zion pastorate. The station had previously been connected with the evangelistic mission of Dr. Johnston, of Brown's Town. The people in the district invited the Rev. A. P. Thomas, then the minister at Mount Zion, to become their pastor, and to seek admission for them into the Union.

## LONG LOOK.

The work in this district has been carried on as an out-station of Mount Zion from the year 1882, and a school has been maintained for several years. The church members were connected with Mount



RUTLANDS CHURCH.

Zion until last year (1900), when forty were dismissed from Mount Zion to form a separate church at Long Look, the distance being five miles and the road bad. The membership at the close of 1900 was fifty-three, and the Sunday-school is flourishing, having an average attendance of thirty-seven scholars.

### MAHOE HILL.

This is a new cause under the pastoral care of the Rev. W. B. Esson, of Mount Zion. The people in the district originally attended Mount Carmel, a station founded by the L.M.S., but now belonging to the Presbyterians. They had, however, become separated, and were carrying on their work independently, and invited the Mount Zion pastor to take the oversight of them, which he did. The church was formed in August, 1898, and was received into the Union at the annual meeting in January, 1900. The membership has increased rapidly, and a new and larger church is in course of erection.

In connection with the laying of the corner-stones, a service was held on December 5, 1900, presided over by the pastor. The Rev. J. Watson preached, and in a second meeting, held after the stones had been laid, addresses were delivered by the Revs. C. H. Baker, C. A. Wilson (Presbyterian), and J. K. Phillips (Free Methodist). The corner-stones were laid by Mrs. Watson, Mrs. Wright, Mrs. Wilson, and Mrs. Esson.

### WILBURY AND MOUNT EFFORT.

Wilbury owes its commencement to the labours of the late Rev. William Cunningham. It would appear that he visited the district and held services while he occupied the position of teacher at Chapelton under the Rev. A. Joyce. In course of time a day-school was formed, and Mr. Cunningham took charge of it, having resigned his post at Chapelton. This was about the year 1869 or 1870.

For a time school and Divine service were held in Mr. Cunningham's private residence. The next step was the building of a school-house, which also served the purpose of chapel for a time. Mr. Joyce assumed management of the school and organized a Christian church. The name of the place, which formerly had been Alves, was changed to Wilbury, from its proximity to Wilbury Wood Grove. At the death of Mr. Joyce, Mr. Eastwood took temporary charge.

In 1879 Mr. Cunningham bought a piece of land near the old church, and in a situation more suitable and easy of access, and in 1880 a new church building was erected. In 1882 Mr. Cunningham was ordained pastor over the church. During his pastorate he founded an out-station, Mount Effort, so called because of the earnest effort exhibited by the people in building. In 1885 Mr. Cunningham died, and temporary charge reverted to Mr. Eastwood.

In 1887 Mr. J. A. Richards, who for many years had been teacher and catechist at Davyton, took charge under the auspices of our Union, and was ordained full pastor in the same year. With substantial help from the Union, Mr. Richards erected a good manse. In 1894 our friend removed to Four Paths, where he died much lamented by all in July, 1895.

Mr. Richards while in charge commenced the erection of a new chapel, and after his removal the work was continued and completed by Mr. Eastwood, who again became acting pastor. The new chapel

is commodious and substantial. It was formally opened for public worship on September 27, 1900, when the Rev. J. Watson preached the opening sermon. At a public meeting held immediately after, addresses were given by the Revs. Baker, Esson, Turner, and Donaldson, Mr. Eastwood giving a statement about the progress of the work. The Rev. A. P. Thomas, formerly pastor of Mount Zion, was called to Wilbury and Mount Effort in 1899, and is still labouring there.

#### FIRST HILL.

The directors of the L.M.S., at the request of W. A. Hankey, Esq., proprietor, appointed a missionary, the Rev. John Vine, to begin work on Arcadia Estate, who on landing at Falmouth, December 24, 1834, with his wife, at once took up residence there. The curing-house was fitted up as a temporary place of worship, and the first service was held on January 4, 1835. A good congregation was gathered, composed chiefly of negroes from Arcadia and the neighbouring estates.

The first change was made within the first three months. The curing-house was required for the crop, and in March Mr. Vine removed to the great house, and the stable, a fine large building, was fitted up for worship. About this time a school was opened for children in addition to the Sabbath and evening school for old and young. In the month of May circumstances seemed so favourable for the stability of the station, that it was decided to make prepara-

tions for building a church on the site promised and selected by the proprietor of the estate for that purpose. Subscriptions were solicited and obtained to the amount of £400, in addition to other assistance promised by neighbouring estates. At this stage the work received a check : the Attorney, who, like most of his class, was opposed to the work of missions, refused to grant the piece of land selected, and would only grant a piece that was utterly unsuitable for the purpose, and it became necessary to look for another site. After many inquiries, a piece of land with an old house upon it was secured at First Hill, about three miles from Arcadia. Mr. Vine removed to First Hill, and lived in the old house. A tent supplied by the Society was erected, in which services could be held. During the remainder of the year the gatherings were large, and the need for a permanent building became apparent. On August 3, 1837, the foundation-stone of a school-chapel was laid at First Hill by C. I. Latrobe, Esq., Government Inspector. In February, 1838, the Society sent out Mr. and Mrs. Okell as schoolmaster and schoolmistress, and on Good Friday the same year the new school-house was opened, sermons being preached by the Revs. John Wooldridge, of Kingston, and W. G. Barrett, of Four Paths.

The church was formed in 1839, and services continued on Arcadia Estate on Sabbath evenings and during the week. Services were held with the view of forming an out-station at Ulster Spring from 1839 until 1843, when they were discontinued. After the service on the occasion of the second anniversary, a

church meeting was held at which a statement of the principles, order and discipline of the Congregational Union of England and Wales was read by the pastor, and was unanimously adopted as the declaration of the faith, order and discipline of the church. At the close of the year the average attendance at the Sunday services was about 150; the membership was twenty-four, with twelve inquirers. In February, 1841, Mr. James Milne took charge of the school, which he taught until August, 1842, when he was removed to Chapelton.

A deputation from the Society was sent out in 1843, and in February the Rev. J. J. Freeman visited this station. At the end of the year the Rev. John Vine, after completing nine years of service, returned with his family to England. To him as the first resident missionary belongs the honour of having gathered a congregation, organized a church, and built a substantial school-chapel and a suitable residence for the minister.

After Mr. Vine's departure, Mr. P. J. Lillie, teacher and catechist at Mandeville, was appointed to take charge under the superintendence of the Rev. T. H. Clark, of Dry Harbour, but the following year he retired and was succeeded by Mr. Joseph Miller from Dry Harbour. In 1846 Mr. James Milne, then labouring at Brixton Hill as teacher and catechist, removed to First Hill, and on Good Friday the following year he was ordained as a missionary of the L.M.S. and pastor of the church. Mr. Milne was a man of ability and energy, and under his ministry the church increased rapidly. In 1850 it was found

necessary, owing to financial pressure on the Society, to unite the St. Ann churches with First Hill, and Mr. Milne took charge of Dry Harbour and Claremount stations with the assistance of a native catechist and teacher.

The following four years were a time of great trial and suffering, owing to the severe epidemics of cholera and small-pox which visited the island and carried off nearly 65,000 of its inhabitants. Mr. Milne's strong and helpful ministry continued for twenty-six years, and left its mark for good upon the church. He died on February 28, 1873, after nearly thirty-three years of service in Jamaica.

Towards the close of 1874 the Rev. W. C. Harty, then labouring at Brixton Hill, received a call to the pastorate, which in his quiet, gentle way he held for twenty-two years. On the death of the Rev. Jacob Walker at Dry Harbour, the St. Ann churches were added to his care, and over these three churches he presided as pastor until, at the age of seventy-five, he died somewhat suddenly on July 14, 1897.

The committee of the Union took charge of the churches, two brethren from the south side coming over each month. On the application of the churches and the committee of the Union, the Colonial Missionary Society sent out the present pastor, the Rev. G. H. Lea, in May, 1898, to take charge of the three churches.

#### DRY HARBOUR.

The Rev. William Alloway commenced this station in 1835. The church was formed in March, 1837,

and the building was opened April 15, 1838. In 1842 Mr. Alloway removed to Whitefield, Porus.

The Rev. T. H. Clark, from Mount Zion, succeeded in February, 1842. In addition to his work at the various stations with which he had to do specially, he preached at several estates and new settlements of the people in his district. In January, 1850, Mr. Clark removed to Four Paths and Brixton Hill. The Rev. James Milne from January, 1850, took the oversight of this station and Claremount, in addition to his duties at First Hill. He died at the latter station in 1873.

Mr. Jacob Walker, who had acted as catechist and assistant to Mr. Milne, was ordained pastor over Dry Harbour and Claremount in 1874. He died in 1878. He was an able and energetic native pastor, and his death was much regretted.

The Rev. W. C. Harty then took charge of these stations in addition to his duties at First Hill, until, in 1897, he entered into his rest and reward.

In 1898 the Rev. G. H. Lea, who was sent out by the Colonial Missionary Society, took charge of this and the associated churches.

#### CLAREMOUNT, RUNAWAY BAY.

This station has always been connected with Dry Harbour, and under the superintendence of the pastors of Dry Harbour. The chapel and school-house—one building—was opened August 7, 1837. Mr. H. Russell, catechist and schoolmaster, commenced the school February 15, 1836, and worked on till April, 1839, when he died.

Mr. G. L. Hovey, assistant missionary from Shortwood, took charge in 1840. In November, 1841, he retired, and connected himself again with the American Mission in Jamaica.

Mr. Samuel Hodges, from Chapelton, acted as teacher and catechist for a short time, and after him Mr. Joseph Miller. This station has had ever since a succession of good and successful helpers. The church is at present under the pastoral care of the Rev. G. H. Lea, in association with Dry Harbour and First Hill.

## CONGREGATIONALISM AND EDUCATION.

BY THE REV. C. A. WOOKEY

IN dealing with this subject, it may be best to divide it into three separate parts—parts which, though apparently independent of each other, are in reality closely related :

1. Congregationalism and Education in England.
2. The London Missionary Society and Education.
3. Congregationalism and Education in Jamaica.

### CONGREGATIONALISM AND EDUCATION IN ENGLAND.

There are some people who are under the delusion that Congregationalism is of mushroom growth, and that it is more or less associated with indefiniteness of belief and ignorant self-assertion. Its principles, however, are as old as the Christian centuries, being rooted in New Testament teaching and Apostolic precedent.

It has sought for expression during the dark ages, whenever good and great men have arisen and attempted to purify the Church from corruption in teaching and practice.

At last, when in the sixteenth century the Refor-

mation won its great victory, Congregationalism emerged from its enforced obscurity, and assumed gradually definite and more organic form, and became an important factor in the religious and political development of England, and ultimately of the great American Republic.

To understand rightly the origin of Congregational Independency, an accurate knowledge of English history is required from the time of James I. down to the glorious days of William III. and Queen Mary. But as our subject is the special one of education, we must leave the interesting topic of the growth of Independency, and keep to the special question.

To understand even this, however, we must glance at one or two leading historical facts. We all glory in the great name of Oliver Cromwell, who was an Independent; and we must never forget that he was the first man in the history of English rulers to lay down the principle that liberty of conscience should be respected, and that no one should be persecuted for his religious opinions.

It has often been asserted that Cromwell was hostile to education, but this position has been abandoned by the best of modern historians. It is acknowledged now that this great man was a patron of genius and of art, and a great writer has said of him that "if there was a man in England who excelled in any faculty or science, the Protector would find him out and reward him according to his merit." He was the friend and patron of John Milton, the immortal poet and the distinguished

defender of Independency. Milton is acknowledged to have been by far the most learned man of his day, and, in addition to his great poetical and prose works, he contributed materially to the advance of educational science.

During the reign of Charles II. a great political and religious reaction took place, in consequence of which certain oppressive Acts were passed, undoing much of the good of the Protectorate. It is well that we bear them in mind. There was—

(a) *The Act of Uniformity*, which forced all ministers, all University professors, all teachers and tutors, whether of schools or private families, to swear by the Prayer-Book and to belong to the Episcopalian Church. Thus, the education of youth was placed under the sole control of a tyrannical and corrupt Church. Then came—

(b) *The Conventicle Act*, in the year 1664. Its object was to prevent meetings for religious service anywhere except in connection with the Church of England. Fines, imprisonment, and transportation were the punishments for offenders. Soon after was passed—

(c) *The Five Mile Act*. This forbade Nonconformist ministers to come within five miles of any city, town, or borough, or within five miles of the place where formerly they might have exercised their ministry. Severe punishment was the consequence of resistance to this vile law.

But in spite of all these restrictions—restrictions unchristian and cruel—very many were found who were true to conscience, and therefore to duty. In

the year 1662 some 2,000 godly and learned men left the Church of England because they would not surrender their religious liberty and violate their conscience by subscribing to the Act of Uniformity. They left their churches and livings, and went forth unto persecution, poverty, and not a few of them unto death. These are our Congregational forefathers, and we thank God for our ancestry.

Many of these ejected ministers and teachers preached and taught whenever they had an opportunity. Nearly all of them were men of high culture. Some became tutors in the families of wealthy people, and some opened seminaries on their own account. Among the crowd of illustrious names that appear at this time are those of Baxter, Owen, Howe, Bates, Clarkson, Poole, Clark, Ray, all men of mark and learning. They did not allow their sufferings to quench their love of learning. They saw that the best interests of religion and the State were promoted by the spread of education.

Some of these good men, therefore, in spite of persecution, accepted posts as tutors in private families, and others opened academies of their own. In these latter, provision was made not merely for educating the young, but also students for the ministry.

History tells of one Richard Frankland who had been educated at Cambridge, and who became tutor at the college founded at Durham by Oliver Cromwell. Though exposed to much persecution, he is said to have educated no fewer than 303 young men, many of them being destined for the Christian ministry.

From the very first, our forefathers believed in an educated ministry and laity, so colleges and schools arose in various parts of England. Among these may be mentioned one remarkable one. The Rev. Samuel Jones, a Nonconformist minister, opened an academy at Gloucester, and afterwards at Tewkesbury. Under the relief given by the Act of Toleration he enlarged his work, and became the tutor of many distinguished students. Among them were Seeker, who afterwards became Archbishop of Canterbury; and another who became more famous still—Butler, the most powerful intellect, perhaps, of the eighteenth century, and who will ever be revered as the author of the “Analogy of Religion.” Butler eventually joined the Church of England, and became Bishop of Durham.

Another famous academy was opened in London, and there the great and good Congregational father, Isaac Watts, was educated. His hymns have enriched the spiritual life and the worship of the Church Universal; and it is worthy of note that, at the ceremonies initiating the great Australian Commonwealth not long ago, the grand old hymn of Watts was sung :

“Our God, our help in ages past,  
Our hope for years to come.”

Another celebrated tutor and Congregational father was Philip Doddridge, the friend of Watts, and the author of the “Rise and Progress of Religion in the Soul.”

During the past century the education of the ministry has been the deep concern of the Congrega-

tional churches, and as the result we have in England, Wales and Scotland colleges splendidly equipped with tutors and well supported by endowments, private subscriptions, and church effort.

Among the galaxy of teachers who have adorned Congregationalism during this time, we may mention Dr. Ralph Wardlaw, Professor Henry Rogers, Dr. Halley, Dr. Dale, Dr. James Morison, Dr. Pye Smith, Dr. Cave, to say nothing of the host of living men who are recognised leaders in the Church and also in the realm of literature.

With regard to elementary education in England, it is well known that until comparatively recent times no public provision was made. Until the passing of the Education Act of 1870, the education of the children was dependent on casual endowment or voluntary enterprise. In this good work, however, Congregationalists did their part, and much of the success of the British School system was due to them.

Since 1870 elementary education has rapidly advanced, and the splendid School Board system is destined, in spite of present Tory reaction, to become the predominant feature in school-work. To the success of this truly national system Congregationalism has largely contributed.

### THE LONDON MISSIONARY SOCIETY AND EDUCATION.

We come now to the work of the L.M.S., which is the parent of our churches in this island. It is well known that the Society was founded a little over a hundred years ago, and that it commenced with the glorious object of sending the Gospel to heathen nations, without committing its agents to any stereotyped form of church government. But in course of time, as other denominations of Christians commenced missionary work on their own particular denominational basis, the L.M.S. became what it now is, representative of the missionary enterprise of the Congregational Churches of Great Britain.

In British Guiana, Cape Colony, and in our island, the Society feels that its work is done, and that its limited resources should be used to send the Gospel to peoples less advanced than ourselves. But both here and in the wider spheres of its labour it has always recognised the importance of education as a pioneer of the Gospel. In this respect it has done a glorious work.

Take for example China. Previous to the year 1807, no Protestant missionaries had visited that land of at least 300,000,000 souls. In that year Robert Morrison was sent by our Society, and all alone he landed. At that time there existed no grammar of the Chinese language, no dictionary, no portion of the Bible in that tongue. To the achievement of these objects Morrison addressed himself. Amid sickness, persecution from the natives, hostility

from the Roman Catholics, amid difficulties of every kind, this great man held on his way until grammar and dictionary were accomplished facts, and the New Testament was given to the Chinese people in their own tongue. Subsequently, with the help of Milne, another honoured missionary of our Society, the Old Testament was completed. This foundation-work has been of incalculable value to subsequent workers of all denominations. It has been well said that "Dr. Morrison bore the burden that others might be spared its heaviness."

In addition to this, Morrison conceived the idea of introducing the sluggish East to the progress of Western nations. Under the auspices of our Society he founded at Malacca his so-called Anglo-Chinese College. This was the meeting-place of China and Europe. It was open to all students of European literature and to all students of Chinese lore. Missionaries who arrived for the first time could learn the language of the country and thus prepare themselves for their life-work. Here a printing-press was established, a religious literature was created, and from this place as a centre Gospel light radiated far and wide.

The principles which have guided the Society in its work in China have been invariably adopted elsewhere. In India, Madagascar, Africa, and the South Seas, there has been the repetition of Chinese experience.

In reading the story of Madagascar, it will be found that our Society sent the first missionaries in the year 1818. Within the short space of two years

two schools were started and were filled with pupils. The missionaries, of course, had first to learn the Malagasy language themselves. Then they reduced it to grammatical form. In 1826 a printing-press was set up in the capital, Antananarivo. In 1828 there were thirty-two schools and 4,000 scholars. And so the work has progressed through all Madagascar's chequered history. The education of the young has been the Society's special care.

Likewise amid the masses of India, the people of the Dark Continent, and elsewhere, one of the essential features of our missionary work has been education. Nor, while the needs of the children have been cared for, has our Society overlooked the importance of a trained native ministry. It has been its special aim to raise up such an agency that, by its means, a people may be saved through its own converted children. And so we have our Moffat Institute in South Africa, our college in Samoa, our splendid training institutions in India and elsewhere. God has blessed this work, and our native colleges and schools are one of the chief sources of our pride and thankfulness.

#### **CONGREGATIONALISM AND EDUCATION IN JAMAICA.**

And now we come to what is of more special interest to ourselves—our educational work in Jamaica.

It is much to be regretted that in Sylvester Horne's "Story of the L.M.S." so meagre a notice should have been given to the Society's work here. It is

dismissed in a few sentences, and comes only incidentally in the review of the Society's work in British Guiana. It is difficult to obtain precise and accurate information as to the work here in earlier days, and it is a matter of regret that not one of our missionaries has left behind him a full and authentic account of the work done.

As is told elsewhere, it was at the end of the year 1834 that the first contingent of the missionaries of the L.M.S. entered upon work in this island. Their names are well known, and they are much revered.

When these good men landed, the people had just entered upon the apprenticeship system. This system being found unsatisfactory—indeed, but a milder form of slavery—was abolished by the British Parliament in May, 1838, and on August 1 of the same year Jamaica entered upon absolute freedom.

There is little to record of educational work among the people previous to emancipation. The system of slavery that obtained was its deadly enemy, and what little teaching was allowed to be given by the few missionaries in the island was confined exclusively to religious truth. The people were forcibly kept in ignorance. To learn to read was a crime.

When emancipation was effected, therefore, the various missionary societies threw themselves heartily into the work of education. Much of the earlier work done consisted in imparting to the longing and inquiring free-men the elements of secular knowledge. So thoroughly was this done in many instances that, at this late date, old people may be

found in our churches who read fluently, and listen intelligently, to Gospel preaching as the result of that early training.

To the shame of the Jamaica Government, very little was done by it to enlighten the people for thirty years after emancipation. A very small annual grant was made for educational purposes until 1841, from which time until 1867 the munificent sum of £3,000 was annually voted by the Legislature. This money, we are informed, "was distributed on no fixed principle, and without regard to the size or efficiency of the schools aided."\*

But, thank God, the British churches realized their duty towards their emancipated brethren in Jamaica better than the Jamaica Government did towards its own people. Their first care was, therefore, to establish good elementary schools all over the island. Our own Society, in addition to the missionaries, sent out an efficient band of trained schoolmasters; and to these men—whose names, some of them, may be almost forgotten—our people owe a great debt of gratitude. Some of these teachers, it may be added, after a term of school and catechetical work, became ordained pastors of churches.

Among these early teachers were :

*Hugh Brown.* He came out in January, 1836. He was appointed to Ridgemount, Mandeville. For a short time he conducted school and service at Clifton, near Mandeville. A lower room was used for day-school, and an upper one for worship. His

\* *Vide* Jamaica Handbook.

term of service was brief, and the cause of its brevity painful ; for having been stung by a scorpion, he died of the fever that supervened. His grave was the first dug in the Ridgemount churchyard. Some of his pupils still survive, and they speak of him as a good teacher, his special characteristic having been kind-heartedness.

*William Okell.* He was sent out in 1838, and was appointed teacher at First Hill. He laboured a short time and returned to England. For many years he resided in Manchester, and was an active worker at Zion Church. To the end of his life he manifested the warmest interest in the Society's mission in this island.

*William Hillyer.* This good brother many of our people still remember. He arrived from England in 1838, and kept school at Porus. Afterwards he removed to Ridgemount, and subsequently to Mount Zion. In course of time he was ordained pastor of Zion Church, and at length assumed oversight of the church at Davyton. Mr. Hillyer is said to have been of a sedate and nervous temperament, but was regarded as a kind-hearted and faithful teacher. He died of yellow fever in Kingston.

*John Gibson.* This teacher was sent out to Ridgemount. After a time he was removed to Davyton, where he was ordained as a missionary. He is said to have been a devoted teacher, as well as a man of great ability. He took a special interest in school monitors. He made himself, too, a personal friend of the children, frequently joining them in their outdoor sports. He used to take the elder boys out to

a quiet place in the fields, and there pray with them, and urge them to give themselves to God. When he removed to Davyton he took great interest in the building of the church. After lessons he would head a company of boys and go to the woods to fetch boards and shingles for the building. Mr. Gibson is still remembered with much affection.

*William Milne, M.A.* He was another able teacher, and came out in 1839. He taught school at Four Paths, and afterwards at Whitefield and Davyton. In 1844 he was ordained pastor of Brixton Hill, and afterwards united Four Paths with it, thus forming of the two churches one pastorate.

*James Milne.* This able man was brother of the above, and was appointed teacher and catechist at First Hill Station. Having laboured for a while at Chapelton and Brixton Hill, he was ordained pastor of the First Hill Church. He was the father of the first wife of our much-missed friend, Mr. J. J. Bowrey. Mr. Milne is spoken of as a man of great ability and attainment, and his death was regarded as a severe blow to our work here.

*Peter Jeffrey Lillie.* This is another honoured name among the schoolmasters of the Society in Jamaica. As in the case of Mr. J. Milne, he was engaged for the work while in the island. Mr. Lillie commenced his labours in 1842, and was located first at Ridgemount. His ability and fitness having been recognised, he was ordained as pastor of Davyton in 1850. And here we would mention his devoted wife, who helped him in his teaching work, and who lingered among us many years at Porus.

Mrs. Lillie was regarded as a noble specimen of a Jamaica native Christian.

It will be seen from the above names that our Society, from its entrance into Jamaica, has taken a deep interest in the educational welfare of our people. It sent out good men who did a solid foundation-work. Indeed, it may be doubted if, educationally, the former days were not better than these. One of the grand results of their teaching was that a goodly number of Jamaica young men were trained in our schools to become ultimately schoolmasters and pastors themselves.

Among these may be mentioned *John Isaacs*, who for many years after he relinquished teaching remained an influential member of our Union.

Another was *Alexander Lindo*, an excellent teacher and all-round man. He was ultimately ordained, and became pastor of Whitefield, Porus.

People still speak with pride of *William Pinnock*, who taught at Chapelton, and gained a name for being an excellent disciplinarian. We have been told that on more than one occasion the Governor of the island visited his school, and was so pleased with the work done that he gave a handsome subscription in aid of school funds.

Space will not permit us to mention the names of all the excellent men who have taught in our schools. Their works follow them, though they, the workers, have passed away.

But we would mention a few who still survive and are engaged in the good cause. One is *Mr. Thomas Lewis*, who for many years has been the faithful

and efficient teacher and catechist, at Breadnut Bottom.

One good man, who was a highly successful teacher under the Rev. T. H. Clark at Whitefield, is now, unfortunately, detained in the Kingston Asylum. But be it said to his honour that even there, in his lucid moments, he tries to comfort and teach his fellow-patients. He is permitted to instruct them in music, and read and pray with them when able. The writer of this article will not soon forget how this poor fellow's eyes gleamed with joy when he stated that even now he could render this service to his Master.

Mention, too, should be made of *Mr. Robert Lindsay*. For several years he was the successful teacher of Ridgemount, and is now one of the tutors of the Mico College, Kingston.

Honoured and interesting names, too, are those of Mr. and Mrs. James H. E. Hemans. Mr. Hemans received his early training at Davyton, and afterwards at the Mico Institution. For some years he taught school at Porus, and rendered efficient help to his pastor, the Rev. James Watson, as catechist.

For a long time Mr. Hemans had felt a strong desire to be a missionary in the African fatherland, and Providence opened the way for the realization of this longing. In the year 1887, the L.M.S. having communicated to our Union their willingness to accept one of our Jamaica coloured young men for the post of missionary teacher in Central Africa, the Union felt no hesitation in selecting Mr. Hemans—the more so as Mrs. Hemans was a woman

in every way likely to be helpful to her husband in this great work. They accordingly proceeded to England, followed by the earnest prayers of our churches. They were cordially received by the directors, and after a few months' special training in educational methods were sent to the Dark Continent. We are glad to record that their career has been one of great usefulness and success. They are still labouring at Niamkolo, Lake Tanganyika, and it is our hope that they may spend many years of happy and successful toil. Would that more from our churches would arise to follow in their steps.

But to return:—During the régime of Sir John Peter Grant (1866-1874), education entered upon a new and important development. This consisted in an enlarged number of schools, and payment by results. Ministers of the various churches co-operated with the Government by becoming managers of schools. An increased number of students availed themselves of the education offered them by the various training institutions of the island—Bethabara, Bethlehem, Calabar, the Mico, and the Government Training College at Spanish Town. And so the work of education developed, and the number and efficiency of the schools increased.

In the year 1892 a further important step was taken in the direction of progress. In that year, and mainly through the pressure brought to bear by the churches, the Legislature passed a law abolishing school fees, and affirming the principle of com-

pulsory attendance. The latter, owing to the difficulties in the way of enforcing it, has remained practically a dead-letter; but the abolition of fees, together with the imposition of a small education tax, has led to a large and unprecedented increase in attendance.

It is worthy of note that it was in the year 1867 that Sir J. P. Grant's educational scheme was adopted, and that about that very time the directors in London resolved to relinquish responsibility for the maintenance of the Society's churches in Jamaica. These churches, which had been founded upon Congregational principles, formed themselves into a union, which took final and definite shape in the year 1876. We have recently held its twenty-fifth annual meeting. During this period we may truly say that our churches have taken a fair share of educational work. Year by year school interests have been represented in our reports, and at most of our annual meetings questions concerning our schools have been discussed.

As to results, in so far as they are represented by statistics, we compare favourably with other denominations. We have provided, in proportion to our numbers, as many schools as they have; and we have had relatively as great a number of first and second class schools.

And so it will be seen that from the very beginning our churches have cared for the education of the children. Day-school work has been ever regarded as an essential department of church work. And we trust it will continue to be so regarded; for we are

persuaded that outside the churches there is but scant sympathy with elementary education.

It may interest our readers to know that, in the year previous to the adoption of Sir John Peter Grant's new education scheme, our Society had in full working fourteen good schools, some of them with a high average attendance. From a document left behind him by the Rev. W. Alloway, we find the following averages :

Chapelton	-	-	-	323
Ridgemount	-	-	-	157
Whitefield	-	-	-	152
Davyton	-	-	-	150
Mount Zion	-	-	-	135
Breadnut Bottom	-	-	-	62
Four Paths	-	-	-	60
Brixton Hill	-	-	-	60
First Hill	-	-	-	50
Dry Harbour and Claremount	-	-	-	40
Rutlands	-	-	-	42
Shortwood	-	-	-	40
Morant Bay	-	-	-	30
Prospect Pen	-	-	-	25

To Whitefield and its present pastor belongs the honour of opening and sustaining a separate school for girls. Its present average is about 91. Owing to the need for retrenchment on the part of the Government, this school and the boys' school have been amalgamated, and several of our small schools have recently been closed. The following statistics

of our Union schools are extracted from the Union Report for 1900 :

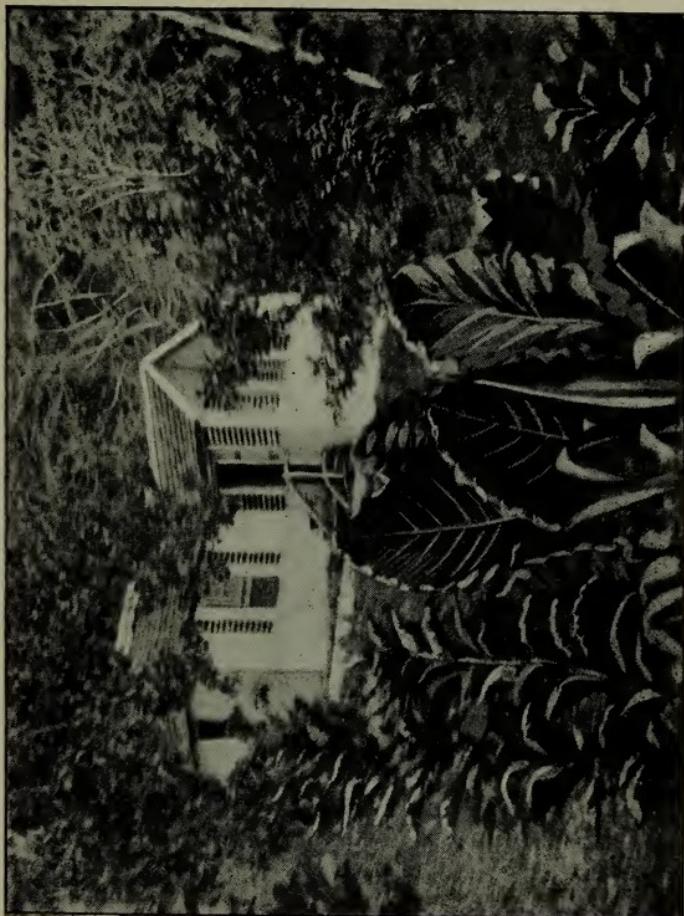
Number of schools	-	-	29
In average attendance	-	-	1,825
Number on registers	-	-	2,715
First-class schools	-	-	8
Second-class schools	-	-	15
Third-class schools	-	-	6

A few words in conclusion as to what has been done towards training a Native Ministry. From the earliest years of our mission in Jamaica the importance of this has been recognised. If a people is to be evangelized and upraised, it must be mainly through the efforts of its own children.

The policy of our Society has ever been to give effect to this principle. Accordingly, in the year 1855 there was established at Ridgemount, Mandeville, a Theological Institute under the presidency of the late Rev. William Alloway. The course of study was liberal and the work done thorough. It commenced with five students, three of whom were ultimately ordained to the Christian ministry in our churches, the other two adopting the educational profession. The institute, however, did not give promise of permanent value, owing to the sad and disappointing moral failures among the students. It was therefore decided to close it.

The idea of training suitable young men for the ministry, however, was by no means abandoned. In doing our Master's work we meet with discouragements, but we do not recognise the word 'defeat.'

It was decided, therefore, that courses of study should be taken by ministerial candidates under the guidance and tuition of individual pastors. Among the brethren who undertook this work, in addition



WHITEFIELD TEACHERS' COTTAGE.

to their own church duties, were the Rev. James Milne, Rev. Thomas Henry Clark, Rev. George Bailey, Rev. C. A. Wookey, and others.

Some of the men thus trained, after doing good

work as pastors of our churches, have entered into rest ; others are still with us ; and, we regret to add, a few have been lost to our body, owing to a want of expansiveness on our part. If we are to live as a denomination, we must progress. We must keep pace with the rapid growth of our Jamaica population, and we must provide openings in the ministry for talented and devoted young men amongst us.

## CANDIDATES' CLASS.

BY THE REV. G. H. LEA.

AT the first promulgation of the Gospel, all who professed faith in Christ as the only Redeemer, and who promised to lead a holy life conformably to His religion, were received immediately among the disciples of Christ. A more full instruction as to the teaching of Christ did not precede their baptism, but followed it.

Afterwards, when churches were everywhere organized and established, this method was changed, and none were admitted to baptism and fellowship unless previously well instructed in the primary truths of religion, and giving indisputable evidence of a sincere and holy life. Then arose the distinction between candidates and members, the latter being admitted to all the mysteries of the faith, the former being under a course of instruction and discipline under the guidance of a teacher or catechist.

The children of believing parents were admitted candidates (or catechumens, as they were called) as soon as ever they were capable of instruction. As to the time of their continuance there were no general

rules ; the practice varied according to time, place, and the proficiency of the candidate. With adults the course took between two and three years, and there was a gradation of progress, just as we have standards marking the proficiency of scholars in our day-schools. Sometimes there were as many as four standards or orders. The first were those instructed privately without the church, and kept at a distance for some time from the privilege of entering the church, to make them the more eager and desirous of it. The next degree were the *audientes*, so called from their being admitted to hear sermons and the Scriptures read in the church, but were not allowed to take part in the prayers. The third class were the *genuflectentes*, so called because they received the imposition of hands kneeling. The fourth order were the *competentes et electi*, denoting the immediate candidates for baptism, before which strict examination was made into their proficiency under the several stages of catechetical exercises. After examination they were exercised for twenty days together, and were obliged to fast and confess. Some days before baptism they went veiled, and it was customary to touch their ears, saying, “*Ephphatha,*” *i.e.*, Be opened, and to anoint their eyes with clay, in imitation of our Saviour’s practice, as signifying their condition both before and after their admission to the church.

In this its great missionary function the early Christian Church appears to have employed as much caution as energy in its admission of candidates to fellowship.

We find, however, that from the sixth to the sixteenth century very little was done in the way of preparing candidates. The missionary activity of the Church assumed an entirely new character—that of conquest by the sword. Instruction in Christian truth was left to the heads of families.

It was only among the heretical sects of this period—the Cathari, Waldenses, Wiclitites, and Bohemian Brethren—that catechists and catechumens still lived on and bore fruit. Among them no child was allowed to grow up without being able to give an account of his faith. As we get nearer the time of the Reformation, we see the necessity felt for giving more and better instruction in the truths of religion, and this expressed itself in the almost contemporaneous issue in all the churches of a catechism which should be a summary of the faith, drawn up under the authority of the Church, and destined to form the basis for oral instruction by question and answer.

Such, in brief, is the history of the candidates' or catechumen class in the Christian Church. (See Mosheim, Schaff, Buck, and other writers on Church History.) The early missionaries in Jamaica went back to the primitive Church for their methods of christianizing the people, and amongst these found the candidates' class to be as helpful as it is necessary to those seeking fellowship in our churches.

This class serves a twofold purpose in our church polity: (1) To teach and train inquirers in the doctrines of salvation through Christ; (2) to retain and reclaim the fallen or backsliders.

There are many who attend our churches who have never had the advantage of education, and, as grown men and women, cannot read the Word of God, and when their hearts are touched by the Holy Spirit they need to be taught the way of life and instructed in the elementary truths of religion. These are gathered together in classes once a week. God's Holy Book is read, and the way of salvation is explained to them. Beginning first of all with the fact of sin—viz., that we are sinners needing to be saved—Christ is set forth as the one and only sufficient Saviour, and they are urged to seek Him and get that change of heart which is the first step towards a Christian life. They are also encouraged and accustomed to public prayer by one or two being asked to take part at each meeting. Then follows instruction in the doctrines of grace, the Fatherhood of God, the work of the Holy Spirit, personal consecration to Christ and the duty of witnessing for Him.

Explanations are also given as to what constitutes a church and membership in that church, also why we are called Congregationalists, what Sacraments we observe, what are the duties of members to the church in relation to attendance and support, and the duties of members towards each other in brotherly care and regard. These are amongst the chief points of instruction that each minister seeks to impart, without having any prescribed course for all the churches.

Besides teaching and training inquirers, the candidates' class seeks to retain and reclaim the fallen.

A large percentage of the young who join our churches fall into sin, and have to be excluded from church fellowship. These are not to be allowed to drift altogether as castaways, but are asked to attend the class, and through it are kept in some measure attached to the church, effort being made, by timely word and kindly influence, to show them their sin and lead them in contrition and penitence back to Christ, and in this way the class may be a real help and blessing to the backslider.

The length of time members are in the class depends entirely on the progress they make and the sincerity of their purpose. Few are inquirers for less than three months, and many for a much longer period; the thing ever to be considered is, if there is testimony of a personal faith in Christ as a Saviour and evidence of a changed life. A thing most earnestly deprecated by our ministers is the mere adding of names to the church roll, and candidates are impressed again and again with the fact that, unless they have been "born again" and their names written in the Lamb's Book of Life, it will avail nothing that their names are on the roll of any church. Sacraments cannot save them.

Before inquirers are admitted to fellowship, their names are submitted by the minister who conducts the candidates' class to the church officers for approval, and the deacon of the district is consulted as to the character borne there by the candidate; if approved, the names are submitted to the church, and after one month the voting for admission takes place.

A record of attendance is kept, and from the beginning a spirit of Christian giving is inculcated; for we hold it part of our faith that it is as much our duty to give to God as to obey any other command.

These are some of the features that characterize the candidates' class of our community, and we believe it must be as helpful to our churches to-day as it was to the church of the first century.

## CHURCH MEMBERSHIP.

BY THE REV. W. PRIESTNAL.

THE sense of responsibility in undertaking a necessarily brief treatment of this subject is rendered all the more pressing by the erroneous ideas entertained by many of our church members and adherents in relation to it.

There is in many minds a superstitious belief that a place on the church's roll of membership, opening the way as it does to the communion-table and to other privileges attaching to membership, is all that is necessary. Hence it comes to pass that persons are frequently found seeking membership in the church who are prompted by unworthy motives, of which self-interest is the most prominent. Many view church membership as something of the nature of spiritual insurance.

In the church is safety, outside is exposure to danger; hence the desirability of getting within its pale. With others the church is a kind of almonry, and membership is sought with the view of securing such pecuniary assistance as the charitable institutions of the church may be able from time to time

to furnish. On the other hand, the fact cannot be ignored that the number is growing of those who, standing outside of Church membership, profess to see no sufficient reason for entering it.

We are by no means in sympathy with the idea that Christ's true and loyal followers are fully represented by the aggregate membership reported from year to year of the various branches of His Church on earth.

The Chief Shepherd has many sheep scattered abroad who belong to none of the recognised organized flocks; while, on the other hand, the sad fact is all too apparent that there are many whose names go to swell the numbers on our church rolls who, notwithstanding, have no place "in the Lamb's Book of Life."

Our church rolls thus represent at once both more and less than those who are Christ's true disciples, and who, as the Apostle says, "Worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3).

In the presence of these indisputable facts, it is important to inquire into the teaching of the New Testament in relation to the Church and to membership in it.

If asked to identify ourselves with any particular organization, we naturally set about making ourselves acquainted with its constitution, with the specific purposes which it is intended to serve, and with the advantages which it is likely to confer. The first question, then, which meets us is: Is the institution of the Christian Church in accordance

with the recorded teachings of Christ and His Apostles? On this question no candid reader of the New Testament can be in doubt. It is true that, so far as we can gather from the Gospels, our blessed Lord makes mention of the Church twice. Referring to Peter's confession of faith, "Thou art the Christ, the Son of the living God," He says: "Upon this rock I will build *My Church*, and the gates of hell shall not prevail against it" (Matt. xvi. 16, 18).

Again, with reference to the settlement of differences between brethren, He says: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto *the Church*; and if he neglect to hear *the Church*, let him be unto thee as an heathen man and a publican" (Matt. xviii. 15-17). These two references reveal clearly the mind of Christ in relation to the institution of the Church, while that mind is still further disclosed by His messages to the Seven Churches of Asia sent by the hand of the Apostle St. John (Rev. ii., iii.). The Epistles, moreover, abound in references to churches, many of them being addressed to the members of one or more churches.

It is thus quite clear that it is the will of Christ that His followers should form themselves into churches.

This leads to the consideration of two important questions relating to Church membership:

1. *What does it imply in the matter of experience?*
2. *What does it involve in the matter of obligation?*

1. As to the former of these two questions, the teaching of the New Testament makes it abundantly clear that the first and essential qualification for Church membership is a personal experience of salvation in and through Christ. An unsaved person may have his name enrolled in the Church's register of membership; but he is not, and cannot be, in any true spiritual sense, a member of Christ's Church.

(a) The true Church of Christ is *the centre of spiritual life*; but of this life an unsaved man can know nothing, for he is "dead in trespasses and sins" (Eph. ii. 1). He stands in the Church like a blighted, dead tree, in the midst of the waving, living green of the forest. He is a spiritual corpse among living men: an eyesore, a source of grave danger, a something out of place, until he is either quickened into newness of life or relegated to his own place among the dead.

(b) The Church of Christ is, moreover, *the centre of spiritual communion and mutual helpfulness*. But what share can a dead soul take in such fellowship and ministry? Clearly, no more than a corpse can take in the interchange of thought and service that may be going on around it. It has no means of communication with the life, from all connection with which it has been finally severed. And such is the anomalous position of an unsaved person in the Church.

(c) The Church of Christ is also *the centre of spiritual activity*. One of the chief purposes for which it exists is seen in its missionary character. It exists that it may be, instrumentally, the means of scattering the darkness and death that prevail around ; that it may bring dead souls into touch with the living and life-giving Christ, from whom alone all spiritual life is derived, and in whom alone it is sustained and developed. What part can an unsaved man take in this glorious work ? Sitting himself in darkness, what can he do towards calling men into God's marvellous light ? Dead himself to Christ, how can he speak the message of life in Christ to others ?

(d) Once more, the Church's appointed gatherings are in the name of Christ, and His promised presence is in those gatherings. "For where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20). The Church's decisions, arrived at in Christ's name, are clothed with His sanction and authority. What greater anomaly, then, can there be than the presence of an unsaved person in a society instituted for such purposes as these ?

The order referred to by the Apostle is the one to be observed by all seeking admission to the membership of the Church. They "*first gave their own selves unto the Lord, and then unto us by the will of God*" (2 Cor. viii. 5). The act of personal surrender to Christ must always precede that of uniting with His Church.

But, this "*great transaction done*"—a transaction

between the soul and the Saviour alone—a blessed covenant of service offered to, and accepted by, Christ, it becomes the duty of the newly-consecrated one to identify himself with those who are partakers of “like precious faith.”

He should do this *for Christ's sake*. “If ye love Me, keep My commandments”; and if in the Scriptures of the New Testament any point is clearly set forth, it is that they who consciously belong to Christ, through a personal acceptance of Him as their Saviour, should identify themselves with His visible Church on earth. This act is a public confession of Christ, a public expression of love to Him, and a determination to serve and honour Him to life's end.

The Church is Christ's chosen witness to the world of Himself as “the power of God and the wisdom of God,” and to refrain from entering its fellowship is, by so much, to lessen the power and volume of that witness, and to make less definite the distinction between the Church and the world.

For a man to say, “I can be as good a Christian outside the Church as within it,” does not touch the question under review.

The Church is “Christ's body.” He “loved the Church, and gave Himself for it” (Eph. v. 25), and no man who can say in equally Scriptural language, “He loved *me*, and gave Himself for *me*” (Gal. ii. 20), can stand aloof and be blameless.

The believer in Christ should, moreover, enter the membership of Christ's Church *for his own sake*. What can be more reasonable than that, having set

out on his pilgrimage to the celestial city, he should associate himself with those whose faces, like his own, are set Zionward?

But there is safety, as well as helpfulness and encouragement, in the communion of saints. If a man wished to start out from some land beyond the seas, it would be the height of folly for him to attempt the voyage alone in his own little boat. With a knowledge of the science of navigation, the feat might be accomplished.

Not long ago two men succeeded in crossing the Atlantic between the United States and England in a small open boat. After many hairbreadth escapes and great suffering from exposure through long, weary, anxious weeks, they eventually landed on the Cornish coast; but the undertaking was rightly characterized in the newspapers as foolhardy in the extreme. Where they succeeded, the next thousand men who attempted to follow their example would probably perish. For ocean travelling common prudence suggests the strong, swift, well-provisioned, well-manned ocean steamer, and even under these most favourable conditions the dangers of the deep are sufficiently numerous. The application is obvious.

It may be possible to cross this ocean of life and gain the post of bliss in one's own little craft, but the infinitely wiser and safer course is to avail one's self of the helps, the companionships, the experience which the Church affords.

The next question proposed is : 2. *What does Church membership involve in the matter of obligation?*

The obligations attaching to Church membership

are manifold, and they rest upon "every member according to his individual ability." Prominent among these are the following :

(a) Regular attendance at the public services of the sanctuary. The Sabbath and Sabbath worship are Divine institutions, and the Church prospers and its individual members grow in grace only in proportion to the value set upon, and the faithful use made of, these institutions.

(b) Regular attendance at *the Sacrament of the Lord's Supper*. This is an obligation imposed by Christ's dying request, "This do in remembrance of Me." It stands first among the Divinely appointed institutions of the Christian Church—first in its importance, first in its solemnity, first in its blessed power to bring the devout soul near to God—and indifference to it is one of the surest signs of declension in the spiritual life.

(c) Regular attendance at the *Church prayer-meeting*. This is specially designed for spiritual improvement within the Church and for influencing those who are without; for it is only at the throne of grace that the Church can secure that power which she needs, and which she must have, if she is successfully to do her work for Christ in the world. No member of the Church, able to be present, can absent himself from its appointed meetings for prayer without grave neglect of duty and serious loss arising therefrom.

(d) Regular attendance at the *Church meeting*. Our Congregational polity provides that every member, even the poorest and most obscure, shall

have a voice and a vote on all matters affecting the spiritual and temporal sides of the Church's work. In the choice of ministers and officers, in the admission, discipline, and exclusion of members, each member is invested with the right to take part, and that right carries with it an obligation that cannot be shaken off.

(e) There are also the obligations of Church membership in relation to *the young*. The work of the Church goes on from year to year, but there is need to remember that that work is only carried on by a rapid succession of workers. To the children of to-day we must look for the Church of the future. They must carry on that work when it shall have dropped from the hands of those now engaged in it. The Church that throws its arms of tenderness and strength around its little ones is best fulfilling the will of Christ in relation to its future.

(f) A further obligation of Church membership is that of *regular, systematic giving for the support of the work of God in the Church*. Our free-will offerings are as truly a part of our worship as are praise and prayer, and if the former be neglected, when there is the ability to make them, there is grave reason to doubt God's acceptance of the latter. If we would have God's gracious acceptance of our praise and prayer in the sanctuary, then "Upon the first day of the week, let everyone lay by him in store as God hath prospered him" (1 Cor. xvi. 2). A short paragraph from a public address of the late Dr. Dale may be quoted here as an authoritative and timely utterance on this question. Every word of it applies

as forcibly to the members of the churches of the Jamaica Congregational Union as to those in England to whom the address was delivered.

Dr. Dale says: "The church is your home; its expenditure is part of your expenditure. It was erected that a Christian Church might worship within its walls, and it is maintained for that purpose. It seems to me that every member should reckon the cost of lighting, cleaning, repairs, and all the incidental expenses connected with it, as much a part of his own expenditure as though it were for his own house.

"Further, we are brothers and sisters in Christ, and there are poor Christian people in the church, and they must be helped in their distress, as you would help your own brothers and sisters according to the flesh.

"And the pastor, whom you have called to be your teacher and leader, and whom you desire to keep himself free from all ordinary secular occupations, you have so to care for him that his work shall not be impaired by anxiety."

(g) Finally, there is the obligation arising from *the missionary aspect of the Church's work*. It is not only the Church's duty to shine for Christ in the immediate neighbourhood in which its activities are being carried on; it has also been commissioned by its ascended and glorified Lord to carry forward to its consummation His great and glorious work for the enlightenment and salvation of the world. Its mission is to send forth the light of His Gospel into "the dark places of the earth" that are "full of

the habitations of cruelty" (Psa. lxxiv. 20), and that Church will prosper most in its own life and local work that, full of zeal for Christ and concern for those He died to save, does most for the extension of His kingdom throughout the vast heathen world.

Christ speaks to His Church to-day, as He points to the millions who are perishing for want of the bread of life, and says, "Give ye them to eat." A faithful discharge of the duty thus imposed shall meet at length with a glorious reward.

By-and-by, at the bidding of the great King, "They shall come from the East and from the West, from the North and the South," redeemed ones out of all "nations and kindreds and peoples and tongues."

Then shall the King say to every faithful servant, as He places the crown of life upon the brow oft heated and weary in earnest toil for "those without," "Inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me" (Matt. xxv. 40).

## THE DIACONATE.

BY THE REV. JAMES WATSON.

IN the Apostolic churches offices were not created nor officers appointed until the need for them arose. The churches were simply societies of believers in Christ, assembling themselves together for the worship of God, for mutual edification and fellowship, and for carrying out Christ's command to publish His Gospel to the world. Our Lord, according to His promise, was invisibly present whenever these societies met together in His name, guiding and inspiring them. He raised up men of exceptional religious earnestness, strength of character, wisdom and zeal, and appointed them as officers in the churches.

These officers were called bishops, elders, or pastors, but these were only different names for the same office. "Bishops and elders discharged the same functions and held the same rank." Elder was the title used in the churches consisting mostly of Jews, as they were accustomed to that title in connection with the synagogue; and the term bishop, which means an *overseer*, was used by the Gentile churches, but both terms applied to the same office.

These bishops or elders seem to have been sufficient for the orderly conduct of the churches at first, but very soon necessity arose for another order of officers. "When the number of the disciples was multiplied there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said: It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word" (Acts vi. 1-4).

This was the origin of the appointment of deacons. The Apostles themselves had been till this time the only officers of the Church at Jerusalem; but its secular affairs, or what may be described as the "business" of the Church, grew beyond their strength, and was seriously interfering with their more spiritual work. "It is not fit," said they, "that we should forsake the Word of God and serve tables" (R.V.).

The particular necessity which gave occasion for the diaconship was indeed special, and in a sense temporary; but in another sense it arose out of the very nature of things. In the Apostolic churches large provision was made for the support of the poor; in fact, they lived in a sort of patriarchal style, having "all things common." And although this way of life was not kept up in its entirety, there was still a great deal to do of a business nature as



THE REV. J. WATSON AND DEACONS.

churches grew. Provision had to be made for the due performance of religious ordinances and for the support of the ministry, and, by-and-by, for the erection and care of buildings; and all these duties would naturally devolve upon the officers who had been appointed to attend to the business of the church. Thus, the primitive churches, when fully organized, had two orders of officers: the first described as elders, bishops, pastors, or teachers, to rule and teach the church; the second, called deacons, to administer its secular affairs.

It may be argued that since these two orders of ministry were created to meet the growing needs of the primitive churches, other orders may be created from time to time to meet other needs. This is a reasonable liberty to claim, but surely this liberty has been abused and used "for an occasion to the flesh" in the building up of graded hierarchical systems of government in some sections of the Church, where all the pomp and pride of worldly systems are imitated and perpetuated. The same danger may be found to lurk in the military system of the Salvation Army, and may only require another generation to develop its inherent incongruity as a system of government in the Church of Christ. Such systems may have been found to be more or less useful expedients, but they are certainly not New Testament institutions. We believe that the organization of the primitive Christian societies best agrees with the simplicity of Christ and with the spiritual nature and aims of His Church, and that organization is sufficiently elastic to meet and adapt

itself to any changing conditions under which His Church has to carry on its work. Indeed, the conditions surrounding the churches planted and watched over by the Apostles themselves were very diverse, and yet the simple organization sufficed. It was completed, tested, and confirmed while the Apostles were yet alive.

The special duty of deacons is to attend to the secular affairs of the church, and the special qualifications for the office are mentioned in Acts vi. 3, and more fully in 1 Tim. iii. 8-13. They were to be men of good reputation, therefore having the confidence of the church they served ; "men full of the Holy Ghost," for though their functions are secular, the end they have in view is sacred ; men of "wisdom," for they are brought into close personal contact with their fellow-Christians, and have many difficult duties to discharge ; men who are grave and sincere—having to do with many people and many interests, their word must be the same to all, "not double-tongued"; men who are temperate, "not given to much wine"; men who are not eager after worldly gain, "not greedy of filthy lucre"; men whose wisdom and character are proved, especially in ruling their own houses well. The prosperity of a church depends largely upon its deacons possessing these qualifications. A diaconate composed of men of such character gives strength and stability to all the work of the church.

When the missionaries commenced work in Jamaica it was impossible for them to surround themselves with such men. They had to gather

churches, and for a time had to fill all offices themselves ; but they soon found a few men of the stamp who could render them valuable help in the work of the Lord. Gradually these helpers came to assume some of the functions of deacons, and for many years now all our churches have had deacons with whom their pastors could take counsel, and from whom they receive valuable help in all departments of the church's work. But even now there are few, if any, of our churches in which the deacons have assumed to the full extent their original functions—namely, the management of the secular or temporal affairs of the church. The pastor has still to take upon himself many duties and responsibilities that do not necessarily belong to his office. He has to take the chief part in the erection, repairs, and care of buildings, and in the raising and disbursing of the funds of the church ; and as a principal item in ordinary church finance is his own stipend, this part of his duty is often disagreeable, and not infrequently injures the right relation between him and some of the members of the church, thereby proving a hindrance to the spiritual part of his work. It will be a good thing for our churches when the deacons can take a fuller share of the responsibility for financial affairs. It is not that we have not men of integrity and trustworthiness, but, with very few exceptions, our deacons are men of the humbler class, who have little or no experience in financial matters. But they can do much, and really do much, to lighten the burden of the pastor in this trying part of his work. By their example and in-

fluence they can stimulate the people to liberally and cheerfully support their church.

When churches have among their members men who are above the average in point of means and liberality, and are otherwise well qualified to fill the office, it is wise to elect them on the diaconate. Their influence on others will be greater than if they themselves were either illiberal or unable to contribute the ordinary amount.

But while our deacons do not exercise all the functions that originally belonged to their office, many of them exercise functions that originally belonged to the elders or bishops. It was not required of deacons by the Apostles that they should be "apt to teach," but many of our deacons are acceptable teachers and preachers. They also render valuable help in examining candidates for church fellowship, visiting the sick or the careless members, and in holding district prayer-meetings. It is a commendable custom in our churches to choose deacons from the several districts within the church area. The deacon has then a personal knowledge of every member in his district, and represents the church in the district and the district in the church. His office gives him a splendid opportunity for living an honourable and useful Christian life, and of gaining the respect and esteem of the whole community. Indeed, it is as true to-day as ever it was, that "they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus" (1 Tim. iii. 13, R.V.).

There are, of course, some deacons who have a far

higher conception of their office than others, and discharge their duties with greater fidelity, zeal, and ability, and our churches are not slow to appreciate the difference. It is now a common practice for churches to elect the whole or part of the diaconate for a limited time; the plan of electing one-third of the number of deacons each year to serve for a period of three years has been found a useful one. This has several advantages over the electing of deacons for life. If the same men are re-elected they receive a fresh mandate, and are anew assured of the confidence of the people. They can, therefore, do their work with greater boldness. If new or younger members have been added to the church who have shown zeal and ability that mark them out for the office, there is an opportunity of appointing them, and if any have by carelessness or inability shown themselves unfit, they can be retired when their term of office is up. This plan may have some drawbacks, but it is, upon the whole, well suited to our circumstances, and it does not prevent old and honoured deacons from being elected life-deacons by the vote of the church, thereby exempting them from periodical election.

A great part of the work of our deacons' meetings is inquiring into and trying to settle disputes among members, or investigating charges against members. There is much time spent in this work that might be better spent in active conference for the furtherance of the spiritual life and work of the church. The time of the pastor and deacons is not wasted when any serious difference between members is submitted



REV. G. BAILEY AND RIDGEMOUNT DEACONS.

to them in order that they may give Christian counsel and make peace; but in too many cases there is no desire for peace, the diaconate being used merely as a sort of cheap law-court, where each party hopes to get a verdict with which to humble and hurt the other party in the strife, or it is sought to make the diaconate a judge and divider in some case of disputed inheritance. It is certainly better that disputes—if disputes must come—should be settled in the church rather than in the law-courts, where people so often waste their means, spoil their characters, and confirm their strife. But when members bring their cases to the diaconate, they should be willing to have them settled by the spirit of grace rather than by the rigour of the law. If members who are at variance come to the diaconate with a sincere desire to have their relation to each other adjusted in accordance with the teaching of Christ, the pastor and the deacons will find their task a very easy and a very happy one. There are cases of this kind, and they give the pastor and deacons a taste of the blessedness of the peace-makers, and a renewal of their joy in being the children of God. But this blessed work is usually more easily done by the good offices of one or two of the brethren than by the formal appeal to the deacons' meeting. It will be a healthy sign when we have less of this semi-judicial work in our deacons' meetings, and when they become real conferences on all branches of the church's work: meetings in which large and enlightened purposes are formed, and wise plans devised for the good of the community.

## OUR YOUNG PEOPLE.

### I. SUNDAY-SCHOOLS.

BY MRS. WATSON.

THE children in our midst claim our affection and care, and as they are welcomed in the home, so they should be in the church. The words of the Lord were to be taught diligently to the children: "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." We have also a command and promise in these words: "Train up a child in the way he should go, and when he is old he shall not depart from it." All through the years the mothers of Israel taught their little Jacobs and Rachels about the God of their fathers. The Church of Christ has the same duty to the children, emphasized by the example of the Master, who set a child in the midst of His disciples, and whose parting command to Peter was, "Feed My lambs."

When our missionaries began their work in Jamaica, the work in the Sunday-school was of first importance. It was by no means confined to the children. Few of the adults who listened to the Gospel message could read, and the missionaries and their wives gathered them together and taught them in classes ; and the older ones who could not learn to read they taught to memorize verses of Scripture, explaining their meaning, and even up till now we have our old people's classes in all our Sunday-schools. I have been much impressed by the grateful testimony of some who had found these verses, learnt in Sunday-school long ago, "Wells of water springing up into everlasting life." The sorrowing, aching hearts, that had been so desolate, were filled with peace and joy when such texts as the following lingered in their hearts like a sweet refrain : "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Heirs of God, and joint heirs with Christ." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple : and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of

waters ; and God shall wipe away all tears from their eyes."

In hearts that had been so empty of Divine truth such texts made a simple and sufficient creed. In places so barren these trees of the Lord's planting would soon change the whole landscape. We sometimes wonder why some of the first missionaries are so well and lovingly remembered by our old people. It is, no doubt, partly because they were the *first*, but still more because of the close personal relation they sustained to the people while teaching them in these classes. We need hardly wonder that the people loved the missionaries who had brought them such an heritage.

Many quickly learned to read, and grew to love God's Word. John Isaacs, one of the first-fruits of Sunday-school work in Jamaica, used to tell how, when he was a little slave-boy, along with his mother, still serving his master, he used to be sent to the post-office at Mandeville on Sundays, and would spend an hour in Sunday-school, although he knew he would be whipped for it on his return. His thirst for knowledge was great, and, being a bright, winsome lad, he was soon taken into the house of one of the missionaries and taught. He became a teacher, and in many ways through long years served the churches—wise in counsel, loving in act, generous in giving. The seed sown in his heart brought forth good fruit.

The work of our Sunday-school is among the children and young people, although, as has been said, most of our schools have classes for adults.

The advances in elementary education in recent years have quickened the intelligence of the children, and laid increased responsibility on the churches by furnishing enlarged opportunities for Sunday-school work. The Scripture lessons given in the day-schools, though valuable as far as they go, cannot take the place of the religious training which it is the duty of the churches to secure for their children. The Sunday-school is the best agency by which the churches can fulfil this obligation.

What are we seeking to accomplish in our Sunday-schools? Is it not to teach the children to know, and trust, and love the Lord Jesus Christ? to make them anxious to learn and obey His will? The children need to be led to Jesus. As mothers of Salem brought their little ones to Jesus, and He took them in His arms and blessed them, so His Spirit will be with us as we read with our little ones His wonderful words, and the revelation of His love in His life and death. The Sunday-school should, therefore, seek to bring the children to Christ, and teach them how to live for Him. The systematic study of the Bible is well adapted for this very work, for it is a record of truth and life, and the introduction of the International Sunday-school Lessons gives direction and system to this study, which has greatly improved our teaching. In recent years there have grown up several other organized efforts for the religious training of the young—Guilds, Young People's Society of Christian Endeavour, Boys' Brigades—but none of these are meant to supplant, but to supplement, the work in the Sunday-

school. The Sunday-school worker has the best soil on which to sow the good seed of the kingdom. While the young hearts and minds are growing we may cause to grow into them the truth which will give grace and strength to character, and be a defence against the hardening influences of the world in after years. The work of the Sunday-school teacher is, therefore, a very blessed one. The Master has given him the very choicest of the ground to till, and nowhere does labour give better results. The teacher's own spiritual life is nourished, and he often reaps a rich reward in the grateful remembrance of his scholars when they come better to understand his labour of love.

“ All work is good, and such is best  
           As most it pleaseth Thee ;  
     Each worker pleases when the rest  
           He serves in charity ;  
     And neither man nor work unblest  
           Wilt Thou permit to be.”

Before closing, I would venture to make a few suggestions, trusting they may be helpful in this good work. It is of the greatest importance to give strict attention to the organization and discipline of the school, observing punctuality in opening and at all the changes of exercises, and at once noticing and correcting any irregularities on the part of the scholars. The use of reward-tickets for punctual attendance and for repeating the golden texts is a great help, if well looked after. There should be a simple order of service for the opening, in which all can take part. The responsive reading can be changed to give variety, but not very frequently, so

that the children may become familiar with the passages. The time given for teaching in classes need not exceed half an hour. If teachers sit with their classes during the opening and closing exercises, and the superintendent, in closing, questions the classes along the line of the lesson, teachers will at once observe how much of their instruction has been taken in.

The teachers should have the lesson well prepared, and be able to teach their classes by questioning rather than by lecturing. Much of the noise, which is such a hindrance to the work, would thus be avoided. It is easier for the teacher to tell the children what truths the lesson contains than it is to get the children to tell him, but the latter method is more effective. When the children know they will be questioned they will give attention—not otherwise. In our country districts it is difficult for the teachers to attend a preparatory class for the study of the lesson with the minister, but there are now numerous Sunday-school Helps published at small cost, which, if teachers secure and carefully study at home, they will find very useful. The pictures illustrative of the lesson interest the children, concentrate attention, and sometimes help to a better understanding of points. A children's day, or Sunday-school anniversary, is also helpful, and is enjoyed by young and old. It keeps the interest of the Sunday-school before the church and the community. It is something for the children to look forward to and to prepare for. The songs and recitations, specially prepared, are educative, and may prove to be seeds of

spiritual life; and prizes judiciously awarded may encourage the children to run in the way of God's commandments.

"O teach me, Lord, that I may teach  
The precious things Thou dost impart,  
And wing my words that they may reach  
The hidden depths of many a heart.

"O fill me with Thy fulness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing tongue  
Thy love to tell, Thy praise to show."

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## II. CHRISTIAN ENDEAVOUR.

BY THE REV. W. B. ESSON.

On February 2, 1901, the Christian Endeavour movement was twenty years old. Its "going and growing" during that time is one of the marvels in the religious history of the nineteenth century. Secretary Baer says that it has increased "from one society to more than sixty thousand; from fifty members to more than three and a quarter millions; from one denomination to more than forty; from one city to every land under the sun; interdenominational, international, interracial—yes, and universal." In connection with our Congregational churches in Jamaica we have eleven senior and four junior societies, comprising a membership of about four hundred. We believe that the number of societies will increase, as they undoubtedly meet a great and growing need in our churches. The Christian Endeavour Society keeps a hold of the

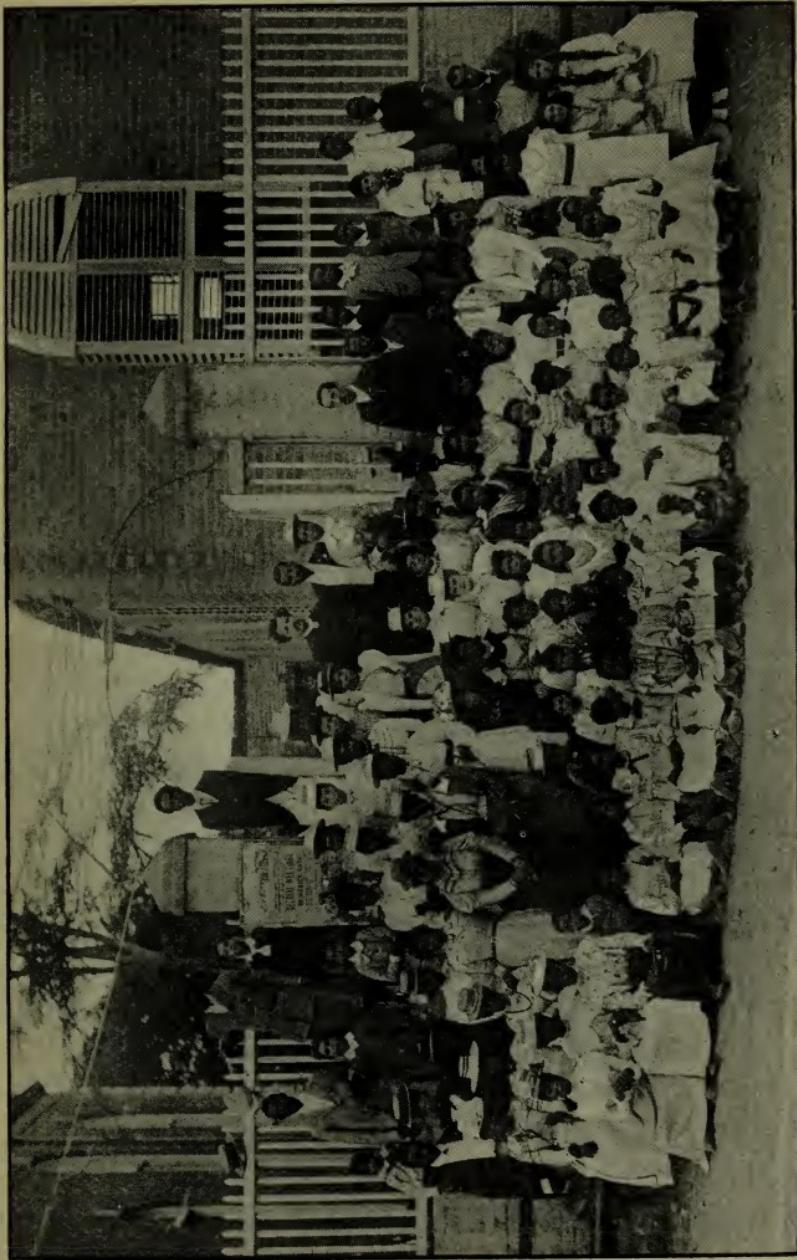
young people after they have entered the church. The leading characteristic of this great movement is Christian unity. Christians of different denominations can take the pledge, and yet be true to their own church. It is the purpose of the society to give every member something to do. It is a channel through which the youthful energy and enthusiasm can be conveyed and kept for the service of the church. When Christian Endeavour is conducted on correct lines and the fundamental principles adhered to ; when the meetings are led by energetic and common-sense leaders, it must accomplish great things for our churches and the island at large.

The pledge is the backbone of the society. It is definite and flexible, adapted to all needs and conditions of mankind. Let me quote it in full : " Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do ; that I will make it the rule of my life to pray and to read my Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour ; and that just so far as I know how, throughout my whole life, I will endeavour to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavour prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration

meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call."

The pledge calls for personal trust in Christ. It exacts from every Endeavourer a promise to read the Bible and pray every day. More Bible-study and daily prayer is called for in these busy and hustling times. Daily prayer and Bible-study must increase spiritual strength. Then there is the call for supporting our own churches in every way possible, "especially by attending their regular Sunday and mid-week services." In this age of carelessness and indifference and non-church going, an age of religious tramps, who cannot tell why they belong to a particular church, we need to be reminded about supporting our own church. As endeavourers, we promise to be true to all our duties, and "show which side we are on" by taking part in every prayer-meeting. The monthly consecration meeting is an important feature of Christian Endeavour work. The pledge calls for personal consecration through the above meeting; whether an Endeavourer is present or absent, he has still to bear in mind this important meeting.

The Christian Endeavour prayer-meeting cannot take the place of the church prayer-meeting, but it can be of great help to it. There must be no dividing line between old and young. The Christian Endeavour Society is a part of, and under the rule and authority of, the church. Our prayer-meetings are for mutual helpfulness. Young people must not get into the habit of preaching at or to each other, nor



KINGSTON CHRISTIAN ENDEAVOUR SOCIETY.

of turning the prayer-meetings into debating societies. Refrain as far as possible from touching in a light or irreverent manner any tenet of another church. Always try to point out the agreeable things, not the disagreeable. Study the topics which have been chosen for consideration and meditation in the prayer-meeting, with a view to find out the best and most spiritual lessons.

*The Tenth Legion* is a society of Christian Endeavourers who have banded themselves together to give one-tenth of their income for God's work. These twenty thousand young people are calling attention to systematic giving. Cæsar's famous Tenth Legion carried everything before it, and the great Emperor trusted it. We believe that the Christian Endeavour Tenth Legion is determined to carry everything before it.

*The Macedonian Phalanx* is comprised of individuals or societies who give twenty dollars for mission-work during one year, and continue to do so. The invincible order of Grecian soldiers, sixteen men deep in either direction, with bristling spears, marched forward to victory. The Macedonian Phalanx of Greece was organized for the spread of an earthly kingdom, but the Christian Endeavour Phalanx is organized for the spread of the Messiah's kingdom.

*The Comrades of the Quiet Hour* now number about twenty-four thousand. This company of young people, who set apart at least fifteen minutes for the quiet study and meditation of God's Word every day, must increase the spirituality of the churches, and make themselves felt in the world.

It has been suggested by our Jamaica Union that a committee for the improvement of our home-life should be organized in each society. There is great room for development along this line, and a large field of usefulness is now before the Christian Endeavour. We have very little home-life in our island.

There are other committees in connection with the Christian Endeavour movement, which call attention to different phases of church work, such as the Prayer-meeting, Temperance, Music, Look-out, Good Literature, Sunshine, Missionary, Sunday-school committees.

The church has been doing all, or most, of the work which the Christian Endeavour is doing, but the work is emphasized in a special manner by the pledge and the different organizations. The attention of the young people is called to, and every encouragement given for, systematic work. The Christian Endeavour Society is not a church within a church ; the minister and officers are *ex-officio* members. Let it always be distinctly understood that the Young People's Society is part of the church, under its authority. No step should be taken without consulting the minister or officers. Encourage the members of the church to attend the prayer-meeting. Never allow a dividing line to arise between young and old, or the very purpose of the society will be defeated. We believe that such a society, which has done great good in the past, can be of service in our churches. Confession, service, fellowship, and loyalty are its basal principles.

## CHAIRMAN'S ADDRESS.

### THE NEW CENTURY—A RETROSPECT AND FORECAST.

BY THE REV. ALEX. EASTWOOD.

WE have reached the twenty-fifth anniversary of our Union, and also the commencement of a new century. Surely it is a season for devout gratitude to God for mercies past and present. It is indeed a time for retrospect, for “God requireth that which is past.” It is equally a time for looking ahead, and doing so with determined and holy purpose.

How quickly the years, the ages, and the centuries roll on! Where are the men of a hundred years ago? And what is the history of the interests that seemed to them in their day to be all-important? We may see the traces of good deeds done, and, alas! of evil. One generation passeth away and another cometh. So human history develops and human life sweeps on. Change and decay are stamped on all things earthly. The past is irrevocable, the future beyond our ken. The present is in our grasp,

and it is for us so to use it that we may give right direction to the future.

“ Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.”

As we survey the past history of our Union, and remember the different elements and diversity of minds of which it is composed, it is a matter for great thankfulness that we have kept together so well. We have realized indeed that “unity is strength.” Men and minds are not cast in the same mould. The grace of God and a regard for His glory have been the ties by which we have been united.

As already said, the beginning of a new century should be a time of retrospection, and we may fittingly give a brief glance at the progress of science. What wonderful discoveries have been made in the healing art! There are many diseases which once were considered incurable, but are now subservient to medical skill. The discovery of anæsthetics alone has worked a revolution in the alleviation and removing of pain. We have now, also, the marvellous X rays, with possibilities that are practically boundless.

Consider, too, what science has effected in the promotion of social comfort and commercial enterprise. Steam-power was not a discovery of the past century, but it was during that period brought to a state of perfection hitherto unknown. Electricity as applicable to men's wants, as in the treat-

ment of disease, in telegraphy, in the providing of motive power for ships and street vehicles, is one of the triumphs of the century that is gone. Archæology also has through its researches contributed much to the interest and instruction of mankind. It has thrown light upon doubtful and obscure questions, and even furnished material for vanquishing sceptical onslaughts upon the Book of Truth. From the buried ruins of ancient cities—Babylon, Nineveh, and others—testimony has been borne to the historical truth of Old Testament history.

Geology, too, has testified to the truth of the Mosaic account of the Creation, and shown the flippancy of many of the objections raised against it. It voices down the ages the solemn truth that “one day is with the Lord as a thousand years, and a thousand years as one day.”

In every department of knowledge much has been accomplished, and though workers have disappeared, the foundation work they did remains. In the achievements of the past century, too, may we not see the possibility of equally great achievements in the future? Many who have contributed to past discovery are yet with us, and to them we look for light and leading. Long may they live and labour.

In philanthropic, literary, and religious work what wonders have been done! There are hospitals, orphanages, homes for the destitute, temperance societies, educational institutions, mission agencies, which make us feel that we are living in an age of wonders. They are very largely the children of the

REV. J. WATSON, MRS. WATSON AND DEACONS.

Mr. H. R. Williams. Mr. E. A. Dawkins. Mr. W. Steel.  
Mr. J. S. Johnson. Mr. W. Small. Mr. W. Howell. Mr. C. D. King.

Mr. W. Beckford. Rev. J. Watson. Mrs. J. Hemans.  
Mr. D. H. Beckford. Rev. J. Watson. Mrs. J. Hemans.



past century. And let us not forget that during the early years of that era the great Act of Emancipation was passed in the British Parliament.

On such an occasion as this, something special must be said as to the efforts which have been made for evangelizing the world. Let us remember that the privileges we now enjoy are the fruit of the heroic struggles and sufferings of generations gone, and that the religious developments of Jamaica are the result of self-denial and Christian zeal on the part of our spiritual forefathers in the homeland.

Take a brief glance at the formation of the London Missionary Society. I might take you in thought to a very small meeting in a very unpretentious house, where the scheme for the founding of our Society was first planned. It was in London, and was held in premises called Baker's Coffee-house. That meeting consisted of eight members, and the date was November 4, 1794. The object was to found a society for sending men to take the light of the Gospel to the benighted heathen world.

Four years previous to this meeting the preaching of Carey had roused the English conscience to a certain extent as to the duty of sending the Gospel to India; and that led to the formation of the Baptist Missionary Society. Thus, the work which assumes now such vast proportions was commenced in apparent weakness. Looking at the vastness of the work and the apparent insufficiency of the means, the cynic of that day might well have sneered and made capital out of the differences of ecclesiastical opinion. The men who met at Baker's

Coffee-house dared to believe that it was possible to found a mission in the simple love of Christ and enthusiasm for the kingdom of God. Having regard to beginnings so small, and surveying now the work being done in the great mission-fields, we can but exclaim: "What hath God wrought!" "Not by might, nor by power, but by My Spirit, saith the Lord."

At the beginning of the nineteenth century India was in total darkness. Infanticide, widow-burning, and all kinds of Satanic cruelties, had undisturbed sway. China was sealed against the entrance of light. Little was known about Africa, save as a land to supply slaves for the more privileged parts of the world. The South Sea Islands were the home of cannibalism, and with truth it could then be recorded: "Darkness covers the earth, and gross darkness the people." Even in Christian lands charitable institutions for the relief of the poor and destitute, almshouses, orphanages, refuges for fallen women, freedom for the slave, were, if thought of, very feebly carried into effect.

What is the condition of things now? The Gospel torch has been lighted in every land, and we trust that the day is not far distant when the promise shall be fulfilled: "He shall see of the travail of His soul, and shall be satisfied."

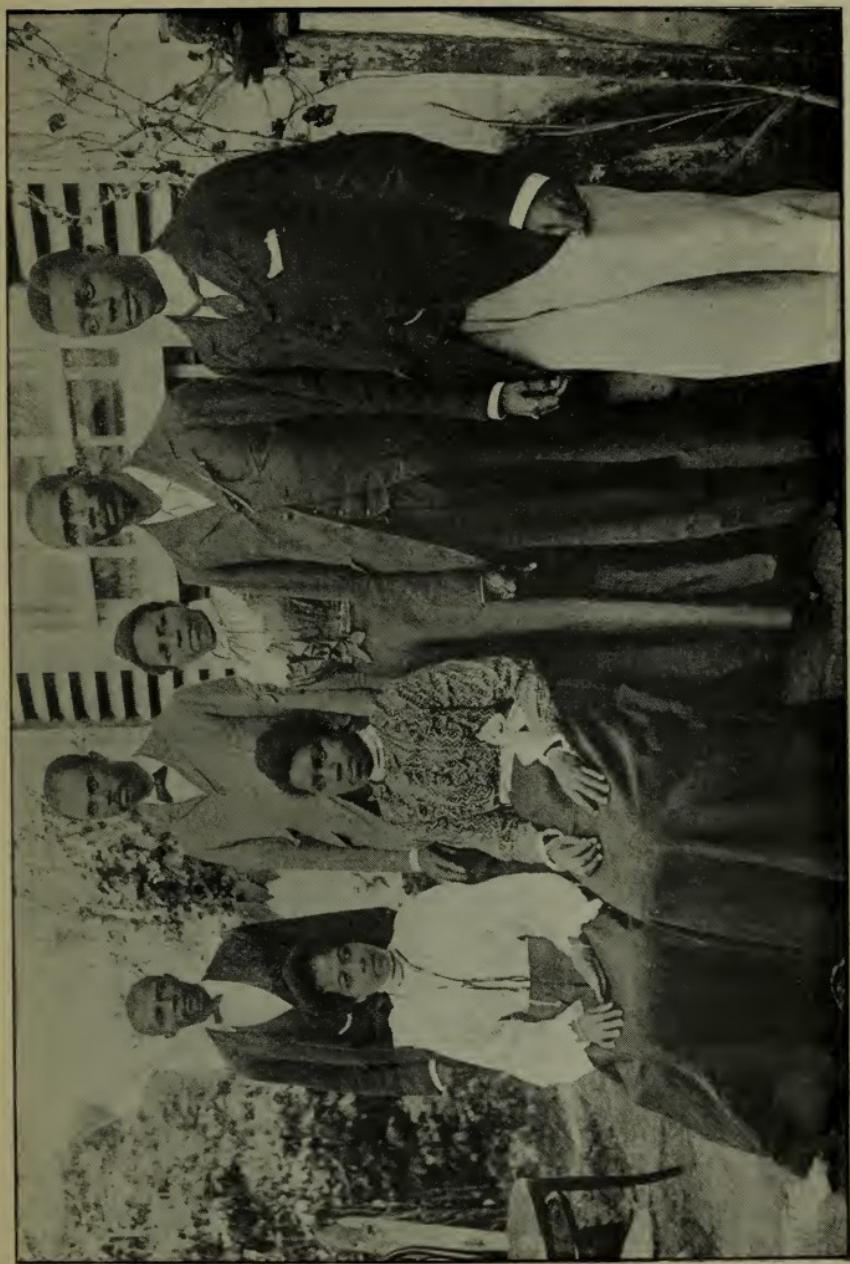
But what with regard to ourselves and the future? Many who have toiled to procure the blessings we are in possession of have passed away to their rest. They have rendered the past century remarkable. What can we do to render the present one notable?

Reverently and solemnly we watched the closing of the nineteenth century. We are justly proud of its wonderful achievements, when we consider the smallness of its beginnings and the difficulties which had to be contended with. I may be pardoned if I insert here a quotation: "The century of wonders has closed. We want to take its marvellous achievements, and with them begin the new era. Its grandest culminations are human, pertaining to the individual and to societies. They are culminations in the highest realms—morals and religion. These, too, are the realms of the deepest problems which the century throws upon us unsolved. What remains to be done is the burden which rests on every right-thinking heart. Great tasks mean great missions, great privileges, great opportunities. Each, according to the ability bestowed, is in duty bound to help to solve the problems of humanity. As the Christian parts from the century gone with gratitude, so he ought to enter upon the new one with confidence and hope, relying on the God of the ages."

Earnest men among us have for some time been considering the most worthy way of inaugurating the new time. They want to start aright the ship upon its hundred years' course of unknown voyages and discoveries. Now, what are we thinking about? And what do we intend to do in the Forward Movement set on foot by the Churches of Christ in England and America? There is a time to heed the command, "Stand still!" but surely now we may hear the word—the Christian watchword—"Forward!" Time alone reveals its own mysteries.

GROUP OF TEACHERS.

Mr. E. N. Clarke, Mr. D. A. Smart, Miss E. A. Davy,  
Miss C. F. Patterson, Miss J. A. Howell, Mr. J. G. A. Thomas,  
Mr. T. S. Phillips.



A new age develops new circumstances, new ideas, new methods, new men. Every age does its work in its own way. But no circumstances, ages, or institutions can supersede the "old, old story of Jesus and His love." The problems of the age can be solved in no other way. He who gave the command, "Go ye into all the world, and preach the Gospel to every creature," knew that this is the antidote to all human ills. I wish to press this home upon all assembled here, and would like it to be carried as a message to all our churches. Moping and complaining produce despair. Our duty is to brace up ourselves, and with stern determination address ourselves with new strength to our duties and responsibilities. Our motto must be the old one: "Attempt great things for God, and expect great things from God."

We have special problems to deal with in our own country of Jamaica. There is the Hydra-headed monster immorality, which flaunts itself in the abodes of the rich and influential, and revels in the homes of the poor. Some attempts have been made to arrest the ravages of this monster, but still he lifts up his head. In my own humble opinion, legislation for the present will do very little to lessen the evil. To educate public opinion to the enormity of the sin is our safest and most successful plan, and this must be the work of the churches.

Then there is the growing evil of predial larceny rooted in vagrancy. There is the evil of litigation, the sin of Sabbath desecration. These and other forms of evil call for serious attention, and demand

our most strenuous effort. Shall we succeed? During the past century some great and dominant evils have been combated, and in a measure successfully. Slavery has to a great extent been abolished, the sin of intemperance lessened; nations long sunk in darkness, cruelty, and barbarism have been enlightened. And the influences accomplishing these results have emanated from the Church of Christ. They have been the outcome of Christian enterprise, and not of Governments and secular societies. An old proverb says: "What man has done, man can do." We would rather say, What Christianity has done, Christianity can do.

Then, let us brace ourselves for the problems before us. We must act. To stand and gaze, to fret and complain, to mope and sigh, will accomplish no good. Archimedes, an ancient philosopher, is said to have declared: "Give me a lever long enough, a fulcrum, and a place to stand upon, and I will move the earth." Fellow-Christians, we have a world of moral, social, and religious evil to move. We have the lever of Gospel truth; we have the fulcrum—Christ, and Him crucified; and as standing ground we have the promises of God. If we have the truth in us, the truth as it is in Jesus, we have, with the Holy Spirit's aid, an all-sufficient power. We may banish doubt and fear.

Friends and brethren, our pious forefathers sowed the seeds of truth, the harvest of which we are now reaping. Let us, with God's help, scatter the Gospel seed broadcast. Away with difficulties! "Who art

- thou, O great mountain ? Before Zerubbabel thou  
shalt become a plain."

" The childlike faith that asks not sight,  
Waits not for wonder or for sign,  
Believes, because it loves aright—  
Shall see things greater, things Divine.  
Heaven to that gaze shall open wide,  
And brightest angels to and fro  
On messages of love shall glide  
'Twixt God above and Christ below."

## THE TWENTIETH-CENTURY CELEBRATION.

AT the annual meeting of the Union, held at Porus in January, 1900, the following scheme for the celebration of the coming century was brought forward by the Committee, and heartily adopted by the Union :

“ 1. That a special mission shall be conducted in every church in connection with the Union, with the object of raising the standard of spiritual life and service among our members.

“ 2. That each church shall carefully revise its list of members, so as to secure genuine lists of members in good standing, the lists to be printed in the annual report. This revision to be as complete as possible this year, and to serve as a preparation for the finally revised lists referred to in the next paragraph. Members in ‘good standing’ are those who are (*a*) of good repute, (*b*) regular in their attendance at the means of grace, (*c*) faithful in support of their church, and (*d*) such old or infirm persons as can be excused from these active duties.

“ 3. That the report to be printed in 1901 shall take the form of a memorial volume to commemo-

rate the opening of the twentieth century, and that it shall contain a history of our mission, sketching the origin and progress of each station, as far as possible, a thoroughly revised list of the members of each church, and any other matter that may be considered of permanent value to our people.

"4. That a special fund shall be raised as a twentieth-century thank-offering. A Roll of Honour to be printed in the twentieth-century volume, in which the names of all adults who contribute not less than 4s., and of all our children who contribute not less than 2s., shall be included. The fund is to be used for the following objects: (1) Any local building, repair, or station improvement work; (2) the home mission work and the Widows and Orphans' Fund of the Union. It was agreed that, of the total amount raised by any church in connection with this fund, one-tenth at least should be given to the Union, to be divided equally between the two Union objects named, and the remaining portion to be expended locally."

The special missions mentioned in the first paragraph of the scheme were carried out by the holding of meetings for Christian workers and evangelistic meetings in nearly all our churches during the year 1900. Much interest was manifested at these gatherings, and we trust the Lord blessed His word.

It has been explained in the Preface why the lists of members referred to in the second paragraph of the scheme are not printed. For the same reason, namely, the exceptional depression and poverty of the last few years, many of our churches have not

been able to take up the Twentieth-Century Fund, and those churches that have made the effort have not reached the amounts aimed at. The Roll of Honour has therefore fallen far short of what was anticipated, and does not represent the liberality of our people; but having made the promise that the names of those who contributed the fixed minimum would be printed, the Roll is here given:

### ROLL OF HONOUR.

	£ s. d.
H. E. Attewell, Esq.	. . . . .
<b>ROSEDALE.</b>	
Beckford, Ann . . . . .	. 0 4 0
Blackwood, Robert . . . . .	. 0 4 0
Brown, Elizabeth A. . . . .	. 0 4 0
Burke, James . . . . .	. 0 4 0
Cousins, Maria . . . . .	. 0 4 0
Daley, William . . . . .	. 0 5 0
Francis, Augusta . . . . .	. 0 4 0
Lewis, Margaret . . . . .	. 0 4 0
Priestnal, Lizzie W. . . . .	. 0 5 0
Ritchie, James . . . . .	. 0 4 0
Sawyer, John . . . . .	. 0 5 0
Shirley, Maria . . . . .	. 0 4 0
Smith, Mary A. . . . .	. 0 4 0
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	<b>£2 15 0</b>

### WHITEFIELD.

	£ s. d.
Atkinson, Charles . . . . .	. 0 4 0
Beckford, David Henry . . . . .	. 0 6 0
Barton, Henrietta . . . . .	. 0 4 0
Chambers, Elizabeth . . . . .	. 0 4 0
Drummond, Eliza . . . . .	. 0 4 0
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Carried forward . . . . .	<b>£1 2 0</b>

	Brought forward	£	s.	d.
		1	2	c
Ellis, Elizabeth	.	.	0	5 0
Greensword, William	.	.	0	5 0
Howell, Ruth	.	.	0	6 0
Knight, Susan	.	.	0	4 6
Loftman, William	.	.	0	4 6
Morrison, Mary	.	.	0	5 6
McLean, Elizabeth	.	.	0	4 6
Richards, George	.	.	0	10 6
Richards, Nancy A.	.	.	0	10 6
Spencer, James	.	.	0	5 0
Thomas, Annie L.	.	.	1	0 0
Thomas, Rebecca	.	.	0	4 0
Thomas, James	.	.	0	4 0
Thomas, Mary A.	.	.	0	4 0
Wright, James	.	.	0	4 9
Watson, James, <i>Fastor</i>	.	.	2	10 0
Watson, Lizzie	.	.	2	10 0
Small sums .	.	.	0	3 0

£11 2 9

CHILDREN.

	£	s.	d.
	1	2	c
Boetcher, Catherine	.	0	3 0
Colthrist, Larry	.	0	2 6
Daley, Ellen	.	0	3 0
Gordon, Rufus	.	0	3 0
Gordon, Eva	.	0	3 0
Howell, William	.	0	3 0
James, Edward	.	0	3 0
Lawes, Annie	.	0	3 0
Morgan, Catherine	.	0	3 0
McKenzie, Esther	.	0	3 0
Richards, Sarah	.	0	3 0
Richards, Reuben	.	0	3 0
Sinclair, Cecil .	.	0	3 0
Simpson, Charles	.	0	3 0
Simpson, Francilla .	.	0	3 0

Carried forward

£2 4 6

	Brought forward	£	s.	d.
		2	4	6
Shaw, Clementina	.	.	0	3
Steele, Caroline	.	.	0	3
Thomas, Mary	.	.	0	3
Thomas, Frances	.	.	0	3
Walker, Albertha	.	.	0	3
Williams, Henry R.	.	.	0	3
Wheatley, Maggie	.	.	0	3
Small sums	.	.	1	19
		£	5	3

## DAVYTON.

	£	s.	d.
	2	4	6
Baker, Henry	.	.	0 5 0
Burrell, Mary	.	.	0 5 0
Davy, Eliza	.	.	1 0 0
Dusselle, Mary	.	.	0 6 0
Griffiths, Jane E.	.	.	0 4 0
Griffiths, Benjamin	.	.	0 4 0
Hemans, John	.	.	1 0 0
Hemans, Jane M.	.	.	0 5 0
Hemans, Rebecca	.	.	0 6 0
Hemans, William	.	.	0 6 0
Hemans, Henrietta	.	.	0 4 0
Hemans, Rachel	.	.	0 4 0
Hemans, Joseph	.	.	0 10 6
Johnson, J. S.	.	.	1 4 0
Johnson, Alexander	.	.	0 10 0
Johnson, Jane	.	.	0 10 0
Kennedy, Johanna	.	.	0 5 0
King, C. D.	.	.	0 10 6
King, Sarah E.	.	.	0 10 6
Mitchell, Rosanna	.	.	0 5 0
Morgan, Isabella	.	.	0 4 0
Noble, Frances	.	.	0 5 0
Phillips, David D.	.	.	0 10 6
Phillips, Eliza	.	.	0 5 0
Richards, Rosa	.	.	0 10 0
Carried forward	.	£	10 9 0

	Brought forward	£	s.	d.
Richards, Rosa M.	.	10	9	0
Reid, J. Isle	.	0	5	0
Smart, D. A.	.	0	4	0
Smart, Sarah	.	1	1	0
Small, William M.	.	0	10	6
Small, Margaret M.	.	0	7	0
Small, Mary	.	0	6	0
Small, Sarah	.	0	4	0
Small, Wilhelmina	.	0	4	0
Steadman, R.	.	0	6	0
Shaw, Sarah	.	0	5	0
Shaw, Estella	.	0	4	0
Watson, James, <i>Pastor</i>	.	1	5	0
Watson, Lizzie	.	1	5	0
Waugh, J. H.	.	0	9	0
Small sums .	.	0	5	0
		£	17	13 6

## CHILDREN.

	£	s.	d.
Davy, May .	.	0	3 0
Haynes, Joshua	.	0	2 0
Hennes, Katie	.	0	2 0
King, Allan	.	0	3 0
King, Jonathan	.	0	3 0
Phillips, Sebert W.	.	0	2 6
Phillips, Gerald F.	.	0	2 6
Richards, Madeline	.	0	3 0
Richards, Constance	.	0	3 0
Richards, James Cecil	.	0	3 0
Steers, Ada .	.	0	3 0
Waugh, Sarah	.	0	3 0
Waugh, Theresa	.	0	3 0
Walters, Caroline	.	0	2 0
Weir, Nattie	.	0	2 0
Small sums .	.	0	1 6
	£	2	1 6

## SALEM, CHAPELTON.

	£	s.	d.
Bailey, Ada . . . . .	. . . . .	0 4 0	
Bailey, Henry . . . . .	. . . . .	0 6 0	
Campbell, John . . . . .	. . . . .	0 5 0	
Cummings, G. . . . .	. . . . .	0 10 0	
Eastwood, Alexander, <i>Pastor</i> . . . . .	. . . . .	5 0 0	
Fearon, Isaac . . . . .	. . . . .	0 5 0	
Francis, C. . . . .	. . . . .	0 4 0	
Gordon, Richard . . . . .	. . . . .	0 5 0	
Glashion, Thomas . . . . .	. . . . .	0 4 0	
Gordon, F. . . . .	. . . . .	0 4 0	
Gordon, Mrs. F. . . . .	. . . . .	0 4 0	
Gordon, Edward . . . . .	. . . . .	0 10 0	
Lucas, Jane . . . . .	. . . . .	0 5 0	
McKenzie, Samuel . . . . .	. . . . .	0 4 0	
McDonald, A. . . . .	. . . . .	0 5 0	
Morgan, Alexander . . . . .	. . . . .	0 4 0	
McLeod, T. . . . .	. . . . .	0 5 0	
Nelson, A. . . . .	. . . . .	0 5 0	
Peters, R. . . . .	. . . . .	0 5 0	
Peck, C. B. . . . .	. . . . .	0 10 0	
Roberts, E. (jun.) . . . . .	. . . . .	0 4 0	
Simpson, Robert . . . . .	. . . . .	0 4 0	
Smikle, John . . . . .	. . . . .	0 5 0	
Simpson, D. . . . .	. . . . .	0 4 0	
Tindel, M. . . . .	. . . . .	0 4 0	
Small sums . . . . .	. . . . .	1 2 0	
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## BREADNUT BOTTOM.

	£	s.	d.
Calder, Charles . . . . .	. . . . .	0 4 0	
Campbell, A. W. . . . .	. . . . .	0 5 0	
Campbell, W. . . . .	. . . . .	0 6 0	
Dawkins, Prince . . . . .	. . . . .	0 4 0	
Francis, Richard . . . . .	. . . . .	0 4 0	
Fable, Ann . . . . .	. . . . .	0 4 0	
Grant, S. . . . .	. . . . .	0 4 0	
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Carried forward . . . . .	. . . . .	£1 11 0	
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	Brought forward	£	s.	d.
		1	II	0
Harrison, J. S.	.	.	0	4 0
Lewis, Thomas	.	.	0	5 0
May, Rachel	.	.	0	4 0
Nias, Catherine P.	.	.	1	0 0
Orr, Mrs.	.	.	0	4 0
Small sums	.	.	3	3 0
		£	6	11 0

## TAREMOUNT.

	£	s.	d.
	0	8	0
Bryan, E.	.	.	0 5 0
Bryan, Mrs. E.	.	.	0 4 0
Cameron, R.	.	.	0 4 0
Cameron, Jane	.	.	0 4 0
Cameron, John	.	.	0 8 0
Cameron, R.	.	.	0 4 0
Cameron, J. .	.	.	0 4 0
Chambers, W.	.	.	0 4 0
Chambers, Richard	.	.	0 4 0
Chambers, T.	.	.	0 4 0
Constable, John	.	.	0 6 0
Ford, Henry .	.	.	0 4 0
Gordon, James	.	.	0 4 0
Hamilton, George	.	.	0 4 0
Mitchel, Robert	.	.	0 4 0
Mitchel, A. .	.	.	0 4 0
Oram, Alex. .	.	.	0 4 0
Palmer, E. .	.	.	0 4 0
Palmer, M. .	.	.	0 4 0
Palmer, C. .	.	.	0 4 0
Robinson, E.	.	.	0 4 0
Scott, D. C. .	.	.	0 4 0
Scott, Lydia .	.	.	0 4 0
Stanbury, S. .	.	.	0 4 0
Turner, R. .	.	.	0 4 0
Walters, J. .	.	.	0 4 0
Small sums	.	.	2 0 0
	£	7	15 0

## MOUNT ZION.

	£	s.	d.
Anderson, Arabella . . . . .	. 0	4	0
Brown, James . . . . .	. 0	4	0
Butler, Charles . . . . .	. 0	4	0
Donaldson, John . . . . .	. 0	4	0
Esson, Walter B., <i>Pastor</i> . . . . .	. 0	8	0
Esson, Isabella . . . . .	. 0	5	0
Forbes, William . . . . .	. 0	4	0
Fearon, Emma . . . . .	. 0	4	0
Murray, Jane . . . . .	. 0	4	0
Shea, Alexander . . . . .	. 0	4	0
Thomas, David William . . . . .	. 0	4	0
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	£2	9	0

## RUTLANDS.

	£	s.	d.
Briscoe, George . . . . .	. 0	5	0
Clarke, Maria . . . . .	. 0	4	0
Campbell, William B. . . . .	. 0	4	0
Campbell, Albertha . . . . .	. 0	4	0
Douglas, J. B. . . . .	. 0	4	0
Mills, George . . . . .	. 0	4	0
Smith, Daniel . . . . .	. 0	4	0
Vaughan, John . . . . .	. 0	4	0
Wignall, Edward . . . . .	. 0	4	0
	<hr/>		
	£1	17	0

## LONG LOOK.

	£	s.	d.
Bryant, Nelly . . . . .	. 0	4	0
Edwards, John S. . . . .	. 0	4	0
Freeman, Richard . . . . .	. 0	4	0
Forbes, Caleb . . . . .	. 0	5	0
Morgan, Thomas . . . . .	. 0	4	0
Ricketts, Henry . . . . .	. 0	4	0
Walters, Rose Ann . . . . .	. 0	4	0
Wright, Charles . . . . .	. 0	4	0
	<hr/>		
	£1	13	0

## MAHOE HILL.

			£	s.	d.
Boyd, James	.	.	.	0	4 0
Cross, John	.	.	.	0	4 0
Grove, William	.	.	.	0	4 0
Howell, Isabella	.	.	.	0	4 0
Howell, Thomas	.	.	.	0	4 0
May, George	.	.	.	0	4 0
May, Adaletia	.	.	.	0	4 0
Pusey, Edward	.	.	.	0	4 0
Pusey, Lydia	.	.	.	0	4 0
Rowbottom, W. Howell	.	.	.	0	4 0
Shaw, Mrs. James	.	.	.	0	4 0
Turner, Theodore	.	.	.	0	4 0
Wright, Henry	.	.	.	0	4 0
Wright, Ann F.	.	.	.	0	4 0
Wright, Ernest	.	.	.	0	4 0
Wright, Johanna	.	.	.	0	4 0
Wright, Jane	.	.	.	0	4 0
Wright, Thomas	.	.	.	0	4 0
Wright, Robert	.	.	.	0	4 0
Wright, W. P.	.	.	.	0	4 0
Wright, Joseph	.	.	.	0	4 0
Wright, Ann	.	.	.	0	4 0
			£	4	8 0

## RIDGEMOUNT, MANDEVILLE.

			£	s.	d.
Atkinson, T. L.	.	.	.	0	4 0
Adamson, W. T.	.	.	.	0	4 0
Bailey, George, <i>Pastor</i>	.	.	.	1	0 0
Barrett, C.	.	.	.	0	4 0
Blackwood, S.	.	.	.	0	4 0
Campbell, Mary	.	.	.	0	4 0
Depass, Henry	.	.	.	0	4 0
Depass, Mrs.	.	.	.	0	6 0
Drummond, S.	.	.	.	0	5 0
Henry, T. A.	.	.	.	0	4 0
Lewis, T.	.	.	.	0	5 0
Carried forward	.	.	£	3	4 0

	Brought forward	.	.	£	s.	d.
Nash, Charles	.	.	.	3	4	0
Rowe, A.	.	.	.	0	5	0
Rowe, B.	.	.	.	0	5	0
Tucker, B.	.	.	.	0	5	0
Turner, R.	.	.	.	0	4	0
Trowers, Ann	.	.	.	0	4	0
Thomas, Joseph A.	.	.	.	0	10	0
Thomas, Florence	.	.	.	0	10	0
West, David	.	.	.	0	4	0
				£	5	16 0

## LIST OF MISSIONARIES.

(1834-1883.)

Rev. John Wooldridge . . . . .	1834-1840
,, Matthew Hodge . . . . .	1834-1837
,, William G. Barrett . . . . .	1834-1845
,, William Slatyer . . . . .	1834-1850
,, John Vine . . . . .	1834-1844
,, William Alloway . . . . .	1834-1877
,, William Hillyer . . . . .	{ schoolmaster, 1838 missionary, 1852 }-1866
,, Robert Jones . . . . .	1838-1849
,, Benjamin Franklin . . . . .	1838-1847
,, William Milne . . . . .	{ schoolmaster, 1839 missionary, 1843 }-1849
,, Thomas H. Clark . . . . .	1840-1883
,, Edward Holland . . . . .	1840-1852
,, James Milne . . . . .	{ schoolmaster, 1840 missionary, 1846 }-1873
,, George Wilkinson . . . . .	1840-1848
,, Robert Dickson . . . . .	1840-1848
,, Frederick W. Wheeler . . . . .	1841-1852
,, Peter J. Lillie . . . . .	{ schoolmaster, 1842 missionary, 1850 }-1853
,, William J. Gardner . . . . .	1850-1874
,, George Hall, B.A. . . . .	1851-1853
,, Josiah Andrews . . . . .	1851-1854
,, J. O. Beardslee . . . . .	1853-1855
,, Duncan Fletcher . . . . .	1856-1862
,, Alfred Joyce . . . . .	1862-1875
,, Henry C. Williamson . . . . .	1863-1865
,, John Dalgliesh . . . . .	1863-1867
,, George Bailey . . . . .	1870-1875

## LIST OF PASTORS.

(1853-1900.)

Rev. Alexander Lindo . . . . .	1853-1868
,, William C. Harty . . . . .	1855-1897
,, Alexander Eastwood . . . . .	1872-
,, Adam P. Thomas . . . . .	1872-
,, Jacob Walker . . . . .	1874-1878
,, Charles A. Wookey . . . . .	1875-1895
,, B. C. Butland . . . . .	1875-1879
,, Horace Peckover . . . . .	1879-1896
,, Thomas Jenkins . . . . .	1880-1882
,, Frederick W. Tyler . . . . .	1881-1887
,, William Cunningham . . . . .	1882-1885
,, James Watson . . . . .	1884-
,, John J. K. Fletcher . . . . .	1886-1897
,, James A. Richards . . . . .	1887-1895
,, George H. Lea . . . . .	{ 1889-1893 1898-
,, William Priestnal . . . . .	1892-
,, Walter B. Esson . . . . .	1896-
,, George Bailey . . . . .	1897-
,, Charles H. Baker . . . . .	1897-

## CHAIRMEN OF THE UNION FROM ITS FORMATION,

WITH THE SUBJECTS OF THEIR ADDRESSES, WHEN KNOWN.

- 1877-78. Rev. T. H. Clark.  
 1879. Rev. W. C. Harty.  
 1880. Rev. B. C. Butland.  
 1881-82. Rev. C. A. Wookey.  
 1883. Rev. A. Eastwood. "Our Principles."  
 1884. Rev. H. Peckover. "The Ideal Church."  
 1885. Rev. F. W. Tyler. "Spiritual Life."  
 1886. Rev. J. Watson. "Our Work and our Equipment."  
 1887. Rev. C. A. Wookey. "The Witness of Congregationalism."  
 1888. Rev. J. J. K. Fletcher. "The Exaltation of Christ."  
 1889-90. Rev. A. Eastwood. "The Church of the Future."

1891. Rev. W. C. Harty. "Our Duty and Responsibility in Relation to the Church of the Future."
1892. Rev. G. H. Lea. "The Mission of the Church to the Young."
1893. Rev. J. Watson. "The Moral and Social Conditions in the Midst of which we Labour."
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